

# The Scottish Paraphrases

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Thomas F. Torrance

THE  
SCOTTISH PARAPHRASES.

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# THE SCOTTISH PARAPHRASES

BEING

THE TRANSLATIONS AND PARAPHRASES

IN VERSE

OF SEVERAL PASSAGES OF

# SACRED SCRIPTURE.

*COLLECTED AND PREPARED BY A COMMITTEE OF  
THE GENERAL ASSEMBLY OF THE CHURCH OF SCOTLAND,  
IN ORDER TO BE SUNG IN CHURCHES.*

AN ACCOUNT OF THEIR HISTORY, AUTHORS, AND SOURCES; TOGETHER WITH THE MINUTES OF THE GENERAL ASSEMBLY AND EXTRACTS FROM PRESBYTERY RECORDS RELATIVE THERETO; REPRINTS OF THE EDITIONS OF 1745, 1751, AND 1781; INFORMATION REGARDING HYMNS CONTEMPORARY WITH THE PARAPHRASES; AND SOME ACCOUNT OF THE SCRIPTURE SONGS OF 1706.

BY DOUGLAS J. MACLAGAN.

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# CONTENTS.



I. SCRIPTURE SONGS PREVIOUS TO THE "PARAPHRASES," in which a full account is given of Patrick Simson's Scripture Songs of 1706, etc., . . . . .	1
II. HISTORY OF THE PRESENT COLLECTION OF PARAPHRASES, . . . . .	13
III. NOTICES OF HYMNS AND SCRIPTURE SONGS CONTEMPORARY WITH THE PARAPHRASES, . . . . .	21
IV. BIOGRAPHICAL NOTICES OF THE AUTHORS OF THE PARAPHRASES AND HYMNS, . . . . .	31
V. LOGAN AND MICHAEL BRUCE, . . . . .	48
VI. NOTES REGARDING THE EDITIONS OF THE PARAPHRASES, . . . . .	52
VII. THE PARAPHRASES—being Reprints of the Three Editions of 1745, 1751, and 1781, with Notes regarding Authorship or Source, and Reprints of the Hymns or Poems from which Paraphrases have been adopted, . . . . .	57



APPENDIX I.—EXTRACT MINUTES OF THE GENERAL ASSEMBLY, . . . . .	167
APPENDIX II.—EXTRACT MINUTES OF PRESBYTERIES, . . . . .	176
APPENDIX III.—MANUSCRIPTS OF THE PARAPHRASES, . . . . .	186



## P R E F A C E.



THIS present work is not an ambitious literary effort. If it be ambitious in anything, it is that the historical and literary information it contains should be as full and as correct as possible. The Scottish *Paraphrases* have now become part of the standard religious literature of Scotland,—almost as much so as the Metrical Version of the Psalms,—and the object of this book has been to consolidate, as far as possible, into one volume much interesting matter regarding the Scripture Songs of the Scottish Church. Unfortunately, at the time when the Paraphrases were being compiled, it does not seem to have been considered so important to have regard to an author's original text as it is now-a-days. Not that, even yet, we have arrived at perfection, but we of the nineteenth century may at least claim a greater veneration for the genuine text of an author than our forefathers of the eighteenth century. Nor does it appear to have been the custom in those days, when preparing a miscellaneous collection of pieces, whether of prose or poetry, to indicate in any way the authorship of the various compositions. With these two difficulties those who have interested themselves in the Paraphrases have had to contend. As a matter of principle, the Paraphrases stand as a conspicuous warning of the confusion arising from *hymn-tinkering*; as a matter of fact, however, they have in many cases benefited by the changes made upon them. These changes have led to great difficulty regarding the authorship, and much of the information on this point is traditional. Many lists of the authors of the Paraphrases have appeared at various times, each differing more or less from the other. A large number of these have been consulted for this work, and the results appear in the following pages. It has been my endeavour, however, not to rest satisfied with mere statement, but, when possible, to adduce proof. With that object, the main portion of this

book is taken up with the reprints of the three editions of the Paraphrases, and, where it appears that any of these have been adopted or adapted from any author, the original hymns or poems have also been given. It occurred to me, while investigating the authorships, that Presbytery Records might throw some light upon the alterations, and, accordingly, circular letters were addressed to Presbytery Clerks requesting their assistance. It is with much pleasure that I record here my grateful thanks to very many Clerks of Presbyteries who took the trouble to examine and give me extracts from the Records under their charge. A selection of these is given in Appendix II. In most cases Presbyteries appear to have paid little or no attention to the preparation of the Paraphrases. I have also to record my warmest thanks to the Rev. Dr. Christie, Librarian of the General Assembly's Library, for the kindness and assistance shown me in procuring extracts of the minutes of Assembly. Having noticed in a preface to the Paraphrases, "with Notes, Explanatory and Devotional, by Thomas Brown, Minister of the Gospel, Dalkeith," that the Paraphrases had been authorized by the Associate Synod for use in the congregations under its inspection, I applied to the Rev. Dr. Kennedy, Clerk of the United Presbyterian Synod, for information regarding this statement. To Dr. Kennedy I am greatly indebted for permission to search the Records of the Associate Synod, and the Extracts taken from these Records have been embodied in Chapter II. To James Thin, Esq., Edinburgh, and W. L. Taylor, Esq., Peterhead, many thanks are also due for their valuable assistance given to me in the preparation of this volume. To many other friends who have afforded help, I here record my indebtedness.

It only remains to be said that in preparing the various biographical notices, the "Fasti Ecclesiæ Scoticanæ," by the late Rev. Dr. Hew Scott, has been much consulted; and that the Records of the Ministers' Widows' Fund of the Church of Scotland have also afforded some information.

I am well aware that the subject of the *Paraphrases* has not been exhausted; but I would express the hope that this attempt to gather together scattered information concerning what may truly be regarded as the Scottish National Hymn Book will meet with the approval of those interested in Scottish Hymnology, and perhaps lead to yet fuller information regarding our "Scottish Paraphrases."

D. J. MACLAGAN.

EDINBURGH, December 1888.

# THE SCOTTISH PARAPHRASES.

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## CHAPTER I.

### SCRIPTURE SONGS PREVIOUS TO THE PARAPHRASES.

THE earliest HYMNS or SCRIPTURE SONGS used by Scottish Protestants were, in all probability, the "Gude and Godlie Ballatis" of the Wedderburns. But these 'Ballatis,' though serving a purpose, and providing to some extent for the service of praise in the infant Protestant Church, were of too miscellaneous a character to do more than temporarily supply a felt need. The introduction of the metrical Psalms met this need, and the paucity of historical notices regarding the "Gude and Godlie Ballatis" would seem to indicate that they easily gave place to the versified Psalms of Sternhold and his successors.<sup>1</sup> But the introduction of the Psalms themselves was a gradual process, for it was not till 1564 that the first complete Scottish Psalter was published, and the first appearance of "Spiritual Songs" intended for use in public worship in addition to the Psalms was in 1575. To an edition of the Psalm Book published at Edinburgh in 1575 by Thomas Bassandyne, there were appended five Spiritual Songs. These were gradually augmented in subsequent editions, until in 1634 fourteen such Hymns were furnished to the Church of Scotland. It does not appear that the Spiritual Songs ever received either verbal or written authority from the Church, though it is not at all unlikely that the earliest published—those of 1575—had been sighted or revised by some one in authority either in Church or State. This may be inferred from the fact that, only some seven years before, the General Assembly had ordered an edition of the Psalms printed by Bassandyne to be called in on account of an objectionable *Song* that had been appended to it, and had forbidden Bassandyne to print any such things as pertained to religion without revision by some one appointed for that purpose by the Church.<sup>2</sup> At any rate,

<sup>1</sup> For information regarding the "Gude and Godlie Ballatis," the reader is referred to the Rev. Professor Mitchell's interesting pamphlet, "The Wedderburns and their Work;" the Preface by the late Dr. David Laing to his Reprint of these "Ballatis;" the Rev. Dr. Livingstone's exhaustive Reprint of the "Scottish Metrical Psalter of 1635, with Notes and Dissertations;" and other works relating to Scottish Psalmody.

<sup>2</sup> Sixteenth General Assembly, convened at Edinburgh:—"Sessio 3tia, Julii 7, 1568.—It was declared and fund, that Thomas Bassendie, printer in Edinburgh, printed ane book, intituled the Fall of the Roman Kirk, nameing our King and Sovereigne Supreame Head of the primitive Kirk. Also that he had printed ane Psalme Book, in the end whereof was fund printed ane baudi song callit Wellecome Fortune; whilk books he had printed without license of the Magistrat or reviseing of the Kirk: Therefore, the hail Assembly ordained the said Thomas, to call in againe all the forsaid books that he has sauld, and keep the rest unsauld untill he alter the forsaid title, and also that he

these additional Hymns seem to have been received by the Church without demur, and they certainly continued to be used until the old Genevan Psalter gave place to that of 1650.<sup>1</sup> The change effected in 1650 by the introduction of our present Scottish Psalter was complete; but, unfortunately, two very important matters were overlooked. The first of these was that, while providing her people with a new and decidedly improved Psalter, the Church carelessly omitted to provide suitable music for its verses; and thus, by a want of a little foresight in those days, the Church of Scotland suffered for many a long day in that portion of her service to which great attention ought to have been paid, the congregational praise. The second oversight, with which we are now more immediately concerned, was the total omission of any Spiritual Songs which might fill the place of those discarded along with the old Psalter. Probably this was owing to the anxiety of the promoters of the new Psalter to have their book established as soon as possible, without waiting for Scripture Songs, which they, no doubt, trusted would follow as a matter of course, so soon as a collection could be agreed upon. That the want of such Hymns was clearly recognised, appears from the very Act of the Assembly, 28th August 1647, which ordered the revision of Rouse's Psalms, and which also recommended "that Mr. Zachary Boyd be at the paines to translate the other Scripturall Songs in meeter, and to report his travels also to the Commission of Assembly, that after their examination thereof, they may send the same to Presbyteries to be there considered untill the next General Assemblie." We do not find that the Commission ever had Zachary Boyd's Scripture Songs before them, but Mr. David Leitch, minister of Ellon, evidently presented some Hymns for their consideration, for, on 25th February 1648, the minutes bear that "the Commission desires Mr. Johne Adamson to revise Mr. David Leitch's papers of Poecie, and give his opinion to the Commission thereof:" while, on 5th April of the same year, the following action was taken: "Concerning Mr. David Leitch, the Commission appoynts the letter following to be written to the Presbytery of Allan" [in the margin, Ellon].

"RIGHT REVEREND AND WELBELOVED BRETHREN,

"These are to show you, that our brother Mr. David Leitch, being employed in Paraphrasing the Songs of the Old and New Testament, has been in this town some tyme, and for als much as he yet is appointed to continue in that employment, our earnest desyre is, that yow endeavour your selves joyntly, for his further encouragment in that work provyding that it be no hinderance to him in his present charge. So recomending you and your labours to the blissing of God, wee rest,

"YOUR LOVING BRETHREN, etc.

"Edinb. 5 Apryll 1648.

"Direct to their Reverend Brethren of the Presbytery of Ellon."

delait the said baudy song out of the end of the Psalme Book; and farther, that he abstaine in all tyme coming from further printing anything without license of the supreame magistrat, and reviseing of sic things as pertaine to religione be some of the Kirk appointit for that purpose."—Peterkin's "Booke of the Universall Kirk," p. 100.

<sup>1</sup> The Spiritual Songs will be found in full in Dr. Livingstone's "Reprint of the Scottish Metrical Psalter of 1635": Glasgow, 1864; and in the "History of the Scottish Metrical Psalms," by the Rev. J. W. Macmeeken, Lesmahagow: Glasgow, 1872.

When the General Assembly met again, we do not find that any notice was taken of Mr. Leitch<sup>1</sup> or his work; but, on the 10th of August 1648, while sending down Rouse's Psalm Book, with the corrections proposed, to Presbyteries, the Assembly recommended to "Master John Adamson<sup>2</sup> and Mr. Thomas Craufurd<sup>3</sup> to revise the labours of Mr. Zachary Boyd upon the other Scripturall Songs, and to prepare a report thereof to the said Commission for publick affairs, that after their examination the same may be also reported to the next General Assembly." Four years before this there had been published, at Glasgow, Zachary Boyd's<sup>4</sup> work, "THE GARDEN OF ZION," in two volumes, to which were appended "The Holy Songs of the Old and New Testament" — the "Garden of Zion" bearing date 1644, while the "Holy Songs" have the date 1645, printed by George Anderson. In or before 1646, Zachary Boyd published "The Psalmes of David in Meeter." The earliest known copy of Boyd's Psalms bears that it is "The third edition;" and to this third edition there are appended "The Songs of the Old and New Testament," sixteen in number. In 1648, whether before or after the meeting of Assembly we cannot say, there was published "THE SONGS OF THE OLD AND NEW TESTAMENT IN MEETER: By M. ZACHARY BOYD, Preacher of God's Word. Ephes. 5, 18, 19.—Glasgow: Printed by the Heirs of GEORGE ANDERSON, Anno 1648." To this edition one Song had been added. It does not appear that any report was ever made by Messrs. Adamson or Craufurd upon Zachary Boyd's "Songs;" but we find a third versifier of Scripture Songs entering the field in 1650. On 22nd February of that year "The Commission understanding that Mr. Ro<sup>t</sup>. Lowrie<sup>5</sup> has taken some paines in putting the Scripturall Songs in Meter, they therefore desire him to present his labours therein to the Commission at their next meeting." Neither Leitch's nor Lowrie's attempts to paraphrase the Scriptural Songs appear ever to have been published, and with this last action on the part of the Commission the subject of additional Songs was dropped. The new Psalm Book came into use on the 1st of May 1650; and Cromwell's invasion put a stop to all meetings of General Assemblies or Commissions of Assembly, which were never resumed until after the Revolution of 1689.<sup>6</sup>

<sup>1</sup> David Leitch, or Leeche, was minister of Ellon from 1638 to 1648. He then went to England as chaplain in the Scottish army, became chaplain to Charles II., and was admitted minister of Kemnay in 1650. He was a man of considerable learning, and a volume of Latin poems by him, entitled "Parerga," was published in London in 1657.

<sup>2</sup> John Adamson was minister of North Berwick from 1604 to 1609, and of Liberton, near Edinburgh, from 1609 to 1623, when he became Principal of Edinburgh University. He died in 1653.

<sup>3</sup> Of Thomas Craufurd there is nothing known.

<sup>4</sup> Zachary Boyd was minister of the Barony Parish, Glasgow, from 1623 till his death in 1654. He was a man of great note in his day, and was the author of a large number of works, of which "The Last Battel of the Soule in Death," "The Garden of Zion," "Four Poems from Zion's Flowers," printed in 1855, his Metrical Psalms and Scripture Songs, are the best known. A specimen of the Scripture Songs is given on p. 12.

<sup>5</sup> Robert Lowrie was ordained minister of the Second Charge, Perth, in 1641; he was translated to Trinity College Church, Edinburgh, in 1644; to the Tron Church, Edinburgh, in 1648; and, on conforming to Episcopacy, to the High Church in 1662. As he was the only minister of Edinburgh who conformed, he was nicknamed "The Nest Egg." He was also appointed Dean of the Diocese of Edinburgh, and was promoted in 1672 to the Bishopric of Brechin. He died in 1677.

<sup>6</sup> The foregoing information has been taken mainly from printed Acts of Assembly; "Notices regarding the Metrical Versions of the Psalms received by the Church of Scotland," in the Appendix to "Baillie's Letters" edited by David Laing, LL.D., and afterwards separately printed; and the "History of the Scottish Metrical Psalms," by the Rev. J. W. Macmceken.

Between 1672 and 1687 there was living at Kilmalcolm, near Greenock, an "outed" minister, Patrick Simson by name. He had formerly been minister of Renfrew,<sup>1</sup> but in 1662 had been deprived of his benefice, and in 1672 became indulged minister at Kilmalcolm. In 1679 he fell under the displeasure of the Privy Council, and was deprived of his benefice also, but does not seem to have been very rigorously dealt with, as Wodrow tells us, "he continued several years after this in the peaceful exercise of his ministry in that place."<sup>2</sup> Probably the "exercise of his ministry" after 1679 did not involve much labour, as another minister was instituted to Kilmalcolm in that year; and, with plenty of time thus thrust upon him, what more natural or congenial employment might an idle minister find than the translation of Scripture Songs and portions of Holy Writ into English verse? With such an occupation Mr. Simson appears to have wiled away some of that enforced leisure which, doubtless, lay heavy on his hands. At some time previous to 1685 he published the Song of Solomon in verse, with some other Scriptural Songs, but whether a copy of this book is now in existence is very doubtful. In 1685 or 1686, however, he published a volume of Scripture Songs which afterwards became the object of ecclesiastical revision and legislation; but, before entering upon details of the action taken by the Church in regard to these Scripture Songs, it may be well that some account of the book itself should be given.

"SPIRITUAL SONGS OR HOLY POEMS. *A Garden of true Delight, Containing All the Scripture-Songs that are not in the Book of Psalms, together with several sweet Prophetical and Evangelical Scriptures, meet to be composed into SONGS. Translated into English meeter, and fitted to be sung with any of the common tunes of the Psalms.*

"Done at first for the Authors own Recreation: But since Published (before in part, and now more compleat) to be, as a Supplement to the Book of *Psalms*, out of the same rich Store-house, a further Help to the Spiritual Solace of his Christian Friends.—And Digested into SIX BOOKS, according to the Order and Distinction of the Books of Scripture, out of which they are taken. Whereof the *Table*, Page 7<sup>th</sup>, will give a more particular view. Deut. 31, 19. *Write ye this song for you, &c.* Ephes. 5, 18. *And be not drunken with wine, wherein is excess, but be filled with the Spirit: 19. Speaking to your selves in Psalms and Hymns, and Spiritual Songs, singing and making Melody in your hearts to the Lord.* Ja. 5, 13. *Is any merry? Let him sing Psalms.* Edinburgh, Printed by the Heir of Andrew Anderson, Printer to His most Sacred Majesty, anno DOM. 1685."

Such is the title-page in full of the copy of Patrick Simson's book which lies before us. Following the title-page comes THE DEDICATION, which is divided in the following manner: "To my Father"—evidently referring to God; "To my Mother"—referring to the Church; "To my Brethren"—of the ministry; "To my children"—those over whom the writer had been pastor; "The Dedication to my Friends;" and "The Dedication of the First Edition of the Song of Solomon, with some of the rest of these Scriptural Songs, then published with it." Then follow—"The Table of the Order and Titles of these six Books of Spiritual Songs, Directing to the proper Title Pages of each Book," etc.; "Advertisement;" "Errata;" some Latin verse entitled "In Laudem operis," with "The same in English;" and "The Preface to the Reader," which last occupies ten pages.

<sup>1</sup> Simson was ordained to Renfrew in 1653.

<sup>2</sup> Wodrow's History, Burns's Edition, vol. iii. p. 5.



Following all these Introductorys come the Spiritual Songs in six Books. Each Book has a separate title-page, and each title-page bears the date 1686. They are as follow :—

THE FIRST BOOK. Comprehending the Songs contained in the Historical Part of the Old Testament.

The Second Edition (and of some of them the Third) Revised and Corrected by the Author.

THE SECOND BOOK. Containing the Song of Solomon, called the Song of Songs.

The Third Edition, Revised and Corrected by the Author.—Whereunto is now subjoyned by way of *Appendix*, That excellent Commendation the Son of God gives of Himself to the Children of Men, under the Name of WISDOM—*Prov.* 8.

THE THIRD BOOK. Taken out of the Book of the Prophet Isaiah.

THE FOURTH BOOK. Comprehending the Lamentations of Jeremiah With Some Additional Passages out of the same Prophet, mostly of like Nature and of the same Subject: Containing Lamentations, Complaints, Instructions, Prayers, Penitentials.

THE FIFTH BOOK. Taken out of the Books of Daniel and the smaller Prophets.

THE SIXTH AND LAST BOOK. Comprehending the Songs of the New Testament, Together with some other sweet Evangelical passages meet to be Composed into Songs, taken out of John's Gospel and the Epistles.

Of the New Testament Songs the Second Edition Revised and Corrected by the Author.

At the end of the Sixth Book there are "Some short Scripture-Doxologies subjoyned by way of Conclusion to the whole." These are six in number, and are followed by, "The Gospel Benediction in name of the Blessed Trinity;" while the motto LAUS DEO OPTIMO MAXIMO closes the whole. As the six Books occupy 256 pages, it is of course impossible here to do more than give specimens of the Spiritual Songs contained in them; but those given on pages 10 and 11—two from the Old Testament, and one from the New, along with one of the Doxologies—have been selected as fair examples of Patrick Simson's work.

From the titles given above, it may be gathered that Simson's First Edition of *Spiritual Songs* (if he designated them as such) contained the Song of Solomon and some of the Songs from the historical books of the Old Testament; that to a Second Edition were added the New Testament Songs; and that the book now before us was the Third Edition of his work, in which the Songs from the Prophets, contained in the Third, Fourth, and Fifth Books, and the "sweet evangelical passages" from John's Gospel and the Epistles, appeared for the first time.

Whatever was Patrick Simson's offence, we have seen that the Government dealt with him mildly—mildly, at least, for those days. Whether he had gained the favour of those in power, or whether the approaching revolution made it safe for him, we find him at any rate back in his parish of Renfrew in 1687—not, however, as parish minister, the benefice being still held by Francis Ross till April 1690, when the Act of Parliament restoring outed ministers to their parishes was passed. On 20th December 1695 Mr.

Simson was elected Moderator of the General Assembly which had met in Edinburgh three days before, and probably the position which he held as Moderator had some influence in bringing about a "Reference to the Commission to cause Revise the Scripture Songs," which was made on 3rd January 1696.<sup>1</sup> Unfortunately the records, both of the General Assembly and of the Commission, are amissing, and the particulars regarding this reference or the action taken by the Commission thereupon cannot now be ascertained. Ten years afterwards, however, we find that, on 10TH APRIL 1705, the General Assembly recommended "it to their Commission to revise the book called Scriptural Songs,<sup>2</sup> in order to be prepared for publick use and report to next Assembly." Immediately after the rising of the Assembly on 13TH APRIL the Commission met; and "finding that the General Assembly by their act the tenth of Aprile instant, did remitt and referr to them to revise the book called Scriptural Songs in order to prepare them for publick use, and report to the next Assembly; And it being also moved that, beside the printed copie of these Songs, there is another version of them by another hand not yet printed which may perhaps be of good use, They resolved, for the more exact revising of that printed copie remitted to their tryall by the Assembly, to appoint two Committees, one at Edinburgh, and another at Glasgow, to revise the said printed copie and make their remarks thereupon, and also to consider the other copie, and report their judgment and an overture anent the use of them to this Commission at their quarterly meeting in June next that they may consider of this matter and prepare their report to the next Assembly, and the Commission named for that purpose, for *Edinburgh*, Mr. William Carstares, Moderator,<sup>3</sup> Mr. George Meldrum, David Blair, and John Law, and the Commission recommends it to Mr. James Grierson Minister at Weems to be present with them; and for *Glasgow*, Mr. Alex<sup>r</sup>. Widrow, James Brown, John Stirline, John Anderson at Drymen, John Hunter and Patrick Simson, Ministers, and the Lord Pollock, Ruling Elder, and recommends it to Mr. James Clark to be also present with them; and both these Committees to meet after the Commission rises and appoint their own diets and places of after meeting." On the 18TH JULY it was reported that, as the written copy of Scriptural Songs had not been sent in, the Committees were not prepared with any report: the Commission ordered them "to prepare their report against the first meeting of the Commission in November next, and a letter was appointed to be written to some of the Committee that is to meet at Glasgow shewing them this appointment, and it was recommended to Mr. Wilson to acquaint Mr. Andrew Wardroper<sup>4</sup> to send a copie of the Manuscript version of these songs which he has to Glasgow to some of the Brethren of that Committee, incase it be not already done, and another also to this place."

<sup>1</sup> Table of the unprinted Acts of the General Assembly convened at Edinburgh, December 17th, 1695. Sess. 17.

<sup>2</sup> As the term *Scriptural Songs* is applied to Patrick Simson's book throughout the Minutes of Assembly and Commission, it may perhaps be that a subsequent edition to that of 1685 had been published with that title previous to 1706. The "*Spiritual Songs*," etc., were published in 1706 by George Mossman, Edinburgh, and a still later edition published at Aberdeen in 1757, along with John Forbes' "*Scriptural Hymns*." See p. 26.

<sup>3</sup> *i.e.* Moderator of Assembly.

<sup>4</sup> Probably this was Mr. Andrew Wardroper who was minister of Ballingry, in Fifeshire, from 1702 to 1717. It may be assumed that he was the author of these *Scripture Songs*, which do not appear ever to have been published.

On 25<sup>TH</sup> JULY it was reported that an *authentick* copy had been sent in to the Glasgow Committee, and that Mr. Wardroper “had, by Mr. Patrick Simson’s direction sent it to Mistress Crawford’s house here at Edinburgh, where he was to cause call for it.” In November the Committees were still unprepared to report, but evidently some progress had been made before 27<sup>th</sup> March 1706, for on that day the Committees were appointed to meet together and report their joint opinion regarding the Scripture Songs. On the 29<sup>th</sup> they were not yet ready, but on 2<sup>ND</sup> APRIL “The Committees appointed to compare the reports anent the Scripture Songs gave in the following report viz:—The members of the two Committees appointed by the Commission to revise the printed and written versions of the Scriptural Songs having met and compared the Report of the Committee appointed to meet at Edinburgh, with that of the Committee at Glasgow, Did find that both Committees do agree in this opinion that only such of the said printed Copie as are purely Scriptural Songs should be recommended for publick use, Seeing if other plaees of Holy Scripture should be turned into meeter, there would be no end, but they find that the Committee at Glasgow give the following particular Condescendance of these Songs viz: The first Song of Moses, Exodus fifteenth, from the first to the eighteenth verse, and verse twenty first; The Seeond Song of Moses, Deuteronomy thirty second, from the first to the fourty third verse; The Song of Deborah, Judges fifth per totum; The Song of Hannah, first Samuel, Second Chapter from the first to the tenth verse; The Song of Solomon; the Song, Isaiah fifth chapter and first verse; The Song of Isaiah tuelth per totum; The Song, twenty fifth of Isaiah; The Song, twenty sixth of Isaiah; The Song of Hezekiah, Isaiah thirty eight, from verse tenth to tuentieth; The Song of Isaiah fourty second, verse tenth; The Thanksgiving, Isaiah fourty ninth, from verse thirteenth to seventeenth; The Thanksgiving, Isaiah sixty third, from verse seventh to the end, and chapter sixty fourth; Lamentations of Jeremiah; The prayer of Jonah; The Song of Habbakkuk, Chapter third; The Song of Zephaniah, Chapter third, from verse fourteenth; The Song of Mary, Luke first, verse fourty sixth; The Song of Zacharias, Luke first, verse sixty eight; The Song of the Angels, Luke second, from verse tenth to the fourteenth; The Song of Simeon, Luke second, verse twenty eight; The Doxologie, Revelation first, from verse fourth to sixth; The Song of Revelation fifth, verse ninth; The Thanksgiving, Revelation seven, verse ninth; The Triumph, Revelation tuelth, verse tenth; the Song of Moses and the lamb, Revelation fifteenth, verses third and fourth; and the Song, Revelation ninteenth, from verse first to ninth:<sup>1</sup> They find that the Glasgow Committee makes several very pertinent Amendments on the Cadenee and Measure of the verses, which the Commission may either admit of being made with Mr. Simpson the Author’s own consent, who was a member of the Glasgow Committee, and present with them, or, if the Commission rather please, to put the whole of the above written songs in the hands of some fit person that has skill of poecie, to amend any faults that may be found in the meeter, The Committees do referr it back to the Commission to do therein as they shall think best: which being heard and considered by the Commission, they approved thereof and referred the same to the General Assembly.” The General Assembly met two days afterwards, and on the 6<sup>TH</sup> APRIL 1706 the Refer-

<sup>1</sup> All these Songs are in the book which has just been described.

ence from the Commission came up in the terms just given. "The General Assembly having heard this Reference, They remitted it to the Committee for Overtures to consider the same and prepare an Overture there anent to the Assembly." On 8TH APRIL "The General Assembly having heard and considered an Overture, transmitted to them from the Committee for Overtures, to whom it was remitted, to consider the Reference of the Commission of the late General Assembly in Relation to the Scriptural Songs, they did, and hereby do recommend it to the several Presbyteries of this Church, to endeavour to promote the use of these Songs in privat Families within their Bounds according to the Recommendation of the late Assembly; and for facilitating the Assemblies Work in preparing the saids Songs for publick use, the Assembly hereby do recommend it to Presbyteries, to buy up Copies of the saids Songs that are Printed, and to be sold here at *Edinburgh*; And ordain the Report of the Committees appointed by the Commission of the late Assembly, to Revise these Songs with the Amendments made thereupon by the Committee that met at *Glasgow*, to be Printed and Transmitted to the several Presbyteries,<sup>1</sup> that they may consider the same, and compare them with the Book it self, and the General Assembly Recommends it to the saids Presbyteries also diligently to compare these Songs with the Original Texts, and to make what furder Amendments they shall see needful upon the saids Printed Copies of these Songs, both as to the Translation and Meeter, keeping alwise to the Original Text."<sup>2</sup> In 1707 the Assembly met on 8th April, and next day Presbytery Representatives were requested to give in to the Clerk, "their presbyteries remarks upon the form of Process in Ecclesiastick judicatories and upon the Scriptural Songs," in order that these might be laid before the Committee on Overtures, who would tabulate and report upon them. It would appear that a small Sub-Committee was appointed for that purpose, as we find, on the 11th, that "The Committee appointed to receive in and putt in order the remarks of Presbyteries on the forme of Process and Scriptural Songs are desired to meet for that end to-morrow in Pardovan's Chamber and report." On 21ST APRIL 1707 "The General Assembly, upon Report of their Committee for Overtures, who were appointed to receive in the Report of these named to put in order the Remarks of Presbyteries upon the Version of the Scriptural Songs, finding that but very few Presbyteries have sent in their Remarks upon these Songs and that even these who have made any Remarks upon them, judge the said Version not yet fit for publick Use; Do, therefore, recommend it to the several Presbyteries to be careful yet to revise the said Songs and transmit their Opinion thereanent to the next Assembly; and, in the mean Time, appoints these who were nominated by the Commission of the late General Assembly to revise these Songs at *Edinburgh*, yet to meet, and again revise the same, and report to the next General Assembly, and adds Mr. John Mackbride to that Committee."<sup>3</sup> On 27TH APRIL 1708 "The General Assembly do Instruct and Appoint their Commission maturely to consider the printed Version of the Scripture Songs, with the remarks of Presbyteries thereupon; And after Examination

<sup>1</sup> This was done along with the "Overtures anent The Form of Proccss in the Judicatories of the Church of Scotland with Relation to Scandals and Censures."

<sup>2</sup> Printed Acts of Assembly, 1706—"Act and Recommendation concerning the Scripture Songs."

<sup>3</sup> Printed Acts of Assembly, 1707.—"Act concerning the Spiritual Songs."

thereof, they are hereby Authorised and Impowered to conclude and establish that version, and to publish and emit it for the publick use of the Church, as was formerly done on the like occasion, and when our Version of the Psalms was published in the year 1649; And seeing there are many Copies of the said Version lying on the Author's hand, Its recommended to Ministers and others to buy the same for privat use in the meantime."<sup>1</sup> On 12<sup>TH</sup> JULY "The Commission finding that the publishing of the Version of the Scripture Songs is referred to them by the late General Assembly, and that being a matter of great moment and many members, very fit for giving advice therein, being now absent, the Commission did recommend it to the several Synods to nominate some of their number best acquainted with the original languages and knowen in poesie, who are members of the Court, and Lay it on them to revise the printed Version of the Scripture Songs, and Desire them to attend the Commission, and be in readiness to report their remarks and opinions upon that version, the first Wednesday of December next, As also to lay it on all Presbyteries within their respective bounds, to take care to revise the larger Overtures about Discipline and Methods of Procedure in the Judicatories of this Church as soon as they can, And desiring that Synods may send in to the Commission the names of the persons they nominate for revising the Scripture Songs, and order them to attend the said diet of the Commission in December next, and appoints that letters be written to the several Synods intimating the premises to them." On 2<sup>ND</sup> DECEMBER it was found that no *remarks* had been sent in, and consideration of the subject was delayed till another meeting. Three months afterwards, on 2<sup>ND</sup> MARCH 1709, when the Scripture Songs were again before the Commission, *remarks* were produced from the Presbyteries of Ross and Kirkcudbright, "but the Commission delayed further procedure in this affair at this time until the remarks of other presbyteries were also brought in." As no further reference to the Scripture Songs is found in the Minutes either of the General Assembly or of the Commission, it would seem that the matter was thus allowed to drop. We cannot but sympathize with the worthy minister of Renfrew in his disappointment, and we have now no means of learning how far the use of his Spiritual Songs was promoted "in private families," or to what extent the recommendation of the Assembly of 1708, that ministers and others should buy up the copies that were lying on the author's hands, was carried out. From the fact, however, that these Spiritual Songs were reprinted at Aberdeen in 1757, a well-known authority, Mr. W. L. Taylor, Peterhead, infers that the Assembly's recommendation had been complied with.<sup>2</sup> It only remains to be noted that the Reverend Mr. Simson, who lived to be Father of the Church, died on 24<sup>th</sup> October 1715, at the ripe age of 88. Thirty-two years elapsed before any further attempt was made to enlarge the Psalmody of the Church of Scotland; but the movement then begun, though extending over a period of forty years, ended at last successfully in the publication of the now familiar "Paraphrases."

<sup>1</sup> Printed Acts of Assembly, 1708.—"Act and Reference concerning the publishing a Version of the Scriptural Songs."

<sup>2</sup> Scottish Notes and Queries," July 1888.

## SPECIMENS OF SIMSON'S SPIRITUAL SONGS.

## FROM BOOK I.

Upon the following Song.

JEHOVAH doth possess all blessedness.  
Must they not then be blest who Him possess?  
His work aright to prize our great work is,  
And only bless our selves in being His.

## SONG III.

The supereminent Excellency of God, and happiness of His people. The conclusion of *Moses*, his blessing of the Tribes before his death: which are his last words upon record. *Deut.* 32. 26.

None is like to *Jeshurun* God,  
who rides on heavens hy,  
And on the sky rides, for thy help,  
in His Excellency.  
27 Th' Eternal God is thy refuge;  
and underneath thee be  
The everlasting Arms, which are  
a strong support to thee.

## II.

And from before thy face He shall  
the enemy thrust out.  
And by his pow'rful word shall say,  
destroy and rout them out.<sup>1</sup>  
28 Then *Isra'l* safe shall dwell alone,  
and *Jacob's* seed shall view  
A land well stor'd with corn and wine;  
His heav'ns shall drop down dew.

## III.

29 Happy art thou, O *Israel*:  
who can compared be  
To thee, O people, sith the Lord  
a Saviour is to thee;  
Who is thy Shield of help, the Sword  
of thy excellency!  
Thy foes shall crouch, and thou shalt tread  
upon their places hy.

<sup>1</sup> In the copy before us, this line is altered in writing to "them quite destroy and rout." In the Aberdeen reprint of 1757 it reads "destroy and root them out."

<sup>2</sup> *D.*, The Daughters; *Sp.*, The Spouse; *Bg.*, The Bridegroom. "In the placing of which, as I have followed mine own judgement, and that of others, who are Learned and Judicious Authors, (for there are differences of opinion amongst Expositors in this, as to some places, others being of themselves clear to every one). So I will not presume to prelimit or impose upon the Judgement of any persons that may think otherwise."—Extract from the "Advertisement to the Reader," Book II.

<sup>3</sup> Proposed amendment by Glasgow Committee:—

"Thine eyes turn from me for they have  
Me overcome; thy hair  
Is as a flock of goats that do  
From Gilead appear."

<sup>4</sup> Proposed amendment by Glasgow Committee:—"There's not a barren one."

## FROM BOOK II.

The Song of Solomon.

## SONG VI. CHAP. VI.

<sup>2</sup>*D.* FAirest of Women, whither is  
thy Welbelov'd gone,  
And turn'd aside? that we with thee  
may seek this Lovely One.  
*Sp.* 2 My Friend is to His Garden gone,  
to Beds of Spices rare;  
That in the Gardens He may feed,  
and gather Lilies fair.

## II.

3 To my Belov'd I belong,  
and my Belov'd to me:  
To feed among the Lillie-flowers,  
great pleasure taketh He.  
*Bg.* 4 Thou'rt comely as *Jerusalem*,  
my Love, as *Tirza*, fair;  
Yet as an Host with banners, thou  
dost terrible appear.

## III.

5 Thine Eyes O turn from Me, because  
they have Me vanquished:  
Thine Hair is as a flock of Goats,  
that shine from *Galeed*.<sup>3</sup>  
6 Thy Teeth are as a flock of Sheep,  
up from the washing gone,  
Each bearing twins, among all which,  
barren there is not one.<sup>4</sup>

## IV.

7 Unto a piece of Pomegranate  
right well may I compare  
The Temples of thine Head, within  
the dressings of thine Hair.  
8 Twise thirty Queens and Concubines  
twise forty though there be,  
And multitudes past reckoning  
of Virgins though you see;

v.

9 My Dove, My Undefil'd's but one,  
the onely One for worth,  
That's of her Mother, and the choice  
of her that brought her forth.  
The Daughters saw her and they did  
most blessed her proclaim;  
The Queens and Concubines her saw,  
and praised her with them :

vi.

D. 10 O who is She that looketh forth,  
as when the morning clear,  
After the darkness of the night,  
beginneth to appear ;  
Fair as the Moon, and as the Sun,  
with spotless Light array'd ;  
Yet dreadful as an Army, when  
their Banners are display'd?

vii.

Bg. 11 Into the Garden I went down  
of Nuts, that I might there  
Behold the Valley-fruits and Vines,  
if flourishing they were ;  
And if the Pomgranates did bud,  
12 But unawares to Me,  
Like Charets of *Amminadib*  
My Soul made Me to be.

viii.

13 Return, O *Shulamite* return ;  
return, make no delay ;  
O whither dost thou go? return,  
that look on thee We may.  
What will ye in the *Shulamite*  
of so great worth espy ?  
We of two Armies, as it were,  
will see a company.

FROM BOOK VI.

SONG III.—*Good News*.

Being the first glad Tidings of our Saviour's Birth by an  
Angel to the Shepherds of *Bethlehem*: Together with the  
Song of the Chore or Company of Angels thereupon, *Luke*  
2. 8.

THE night our Lord was born, there were  
in fields of *Bethlehem*,  
Some Shepherds staying by their flocks,  
and watching over them.

9 When, lo, the Angel of the Lord  
hard by them did appear ;  
About them divine Glory shin'd,  
which made them greatly fear.

ii.

10 The Angel then did say to them,  
fear not ; for lo, I tell  
*Good News* to you, which gladness great  
shall bring to people all.  
11 For unto you a *Saviour*,  
ev'n CHRIST the Lord of might,  
In *David's City* is this day  
brought forth into the light.

iii.

12 And this to you a Sign shall be,  
that I the truth have said ;  
Ye'll find the Babe in swadling-cloths,  
and in a manger laid.  
13 Then, with the Angel, suddenly  
a multitude appear'd  
Of the Celestial Host, who thus  
to praise the Lord were heard.

iv.

*To God in highest Heavens be  
all Praise and Glory still,  
Peace be upon the Earth below,  
and towards men Good-will.*

DOXOLOGY V. *Jude, Verses 24, 25.*

NOw, unto Him that is of power  
us safely to preserve,  
By His own Grace, that we from Him  
may never fall nor swerve.  
And to present us without fault,  
His glorious face before,  
With joyfulness exceeding great  
to last for evermore.

To God our Saviour only Wise,  
be Pow'r and Majesty,  
With Glory and Dominion,  
now and eternally.

## SPECIMEN OF ZACHARY BOYD'S SCRIPTURE SONGS.

*A Song of thanks, for the mercies of GOD.*

ISA. 12, vers. 1.

<p>I Will thee praise, O LORD, though thou with me most angry wast, Thine anger is now turnde away, thou me comforted hast.</p> <p>2 Lo God's my health, I'll trust and not afraid be as alone, For Lord JOVAH'S my strength &amp; song, Hee's my salvation.</p> <p>3 Therefore ye of salvation shall with exceeding joy Out of the wells draw water all,</p> <p>4 And in that day shal say,</p>	<p>Praise ye the Lord, call on his Name, the doings that are his Shew to his people, mention make that's Name exalted is.</p> <p>5 Unto the LORD sing thankfully for he hath things of worth Done by his mighty hand, this well is known in all the earth.</p> <p>6 With a loud voice cry out and shout ye that indwellers be Of Zion; Israel's holy One is great in midst of thee.</p>
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From the third edition of the Psalms. Glasgow: George Anderson, 1646.



## CHAPTER II.

### THE HISTORY OF OUR PRÉSENT COLLECTION OF PARAPHRASES.

ON the 25th of May 1741, at its last Session, the General Assembly had transmitted to it, through its Committee on Overtures, a proposal "that it be recommended to some fitt persons to turn some passages of the Old and New Testament into metre, to be used in the churches as well as in private families." From whom this Overture emanated does not appear; but coming up as it did on the last day of the Assembly, we are not surprised to learn that the Assembly referred the matter *simpliciter* to the Commission to consider and report. In the minutes of Commission there is no reference whatever to the subject, and possibly this proposal might have shared the fate of many such Overtures had not the Presbytery of Dundee taken the matter in hand. When preparing instructions for their Commissioners to the Assembly of 1742, this Presbytery advocated the appointment of a Committee of Assembly, "to Translate such portions of the Old and New Testaments into verse as may be proper to be used in churches and families within the Church, and to empower the said Committee to receive from any others such compositions as may be proper for that purpose." Probably, therefore, it was at the instigation of the Dundee Representatives that the following Overture came before the Assembly on 13th May:—"That the Assembly appoint a Committee of ministers in and about Edinburgh to make a Collection of Translations into English Verse or Metre of Passages of the Holy Scripture or receive in performances of that kind from any who shall transmit them, and that the Presbytery of Dundee or Synod of Angus transmit to the Committee at Edinburgh what Collections they have made or shall make, in order to be laid before an ensuing Assembly." Approving of this suggestion, the Assembly appointed a Committee consisting of nineteen ministers and three elders, ordering them to meet on the day after the rising of the Assembly, and on the Tuesday before each quarterly meeting of the Commission, but giving them power, in addition to these stated meetings, to convene at such times and places as they might find most convenient; three members to form a quorum. No mention is made of a Convener, but in 1744 we learn that Mr. Patrick Cumming was "Moderator" of the Committee of that year. Under date 1st June 1742 a formal letter was written by the Moderator of Assembly to the Presbytery of Dundee, intimating the Committee's appointment. Whether this Committee of 1742 ever transacted any business, there is now, perhaps, no means of discovering. Apparently they did not; for we find that up to 1744 they had made no report, and the matter having been brought before the

Assembly, their appointment was renewed in the same terms as before, but with the addition of five ministers and four elders to their number, thus making a sufficiently large Committee of thirty-one. This revived Committee apparently set to work at once. A circular letter was sent to Presbyteries, signed by Mr. Patrick Cumming their "Moderator," inviting contributions towards the proposed Collection of Paraphrases, and requesting that these should be sent in before the November meeting of Commission.<sup>1</sup> A Sub-Committee was appointed, which began its labours immediately after the November Commission,<sup>2</sup> and by the time that the Assembly met in May 1745 the Paraphrase Committee were prepared with a Collection of forty-five "Versions of several portions of Scripture." On the 10th of May this Collection was presented to the Assembly, who appointed a Committee to revise it. Next day the Revision Committee reported that "they had read over all the Translations and Paraphrases that had been prepared by the former Committee, and judge them worthy of the Assembly's consideration, that they may be transmitted to the several Presbyteries in the Church, to have their opinion upon the same, in order to their being used in publick worship, and that the Presbyteries report their opinion thereupon to the next General Assembly, with certification that such Presbyteries as shall not send up a Report shall be held as Approvers." But this recommendation was not destined to pass unopposed. The introduction of any other manual of praise than the Psalms into the worship of the Church met with resistance in those days, as it has in more modern times. The ground of opposition was that the innovation was illegal, and the debate resulted in the appointment of a small Committee to search for precedents. On the 17th this Committee reported, giving the precedents of the Assemblies of 1706, 1707, 1708, and 1742, thus disposing of the argument of illegality, satisfactorily, at least, to the majority of the Assembly. A debate then ensued as to the terms in which the Collection of Paraphrases was to be transmitted to Presbyteries, but no agreement could apparently be come to, and the matter was left in the hands of a Committee, who next day gave in an *Overture*, which, after some amendments, was adopted, to the effect that, as the Assembly had not time to consider the Collection of Paraphrases submitted to them maturely, these "Pieces of Sacred Poesy" might be printed and transmitted to Presbyteries for their opinions and observations. Accordingly, by July, at any rate, of the same year, there was printed and sent down to Presbyteries a small 12mo volume of "TRANSLATIONS AND PARAPHRASES OF SEVERAL PASSAGES OF SACRED SCRIPTURE."<sup>3</sup>

This little book, which, curiously enough, contained 45 Pieces of Sacred Poetry, at once engaged the attention of some of the Presbyteries; but when, on the 22nd of May 1746, the "Psalmody" came again before the Assembly, it was found that "the Several Presbyteries" had "not transmitted to this Assembly their observations," and, in consequence, the matter was remitted to them for further consideration. By the meeting of the Assembly of 1747 it would appear that some "observations" had been sent in, and the Committee which had prepared the Collection of Paraphrases was ordered to have these observations or instructions laid before them, and to report the same to next

<sup>1</sup> Minutes of Presbytery of Dundee, p. 184.

<sup>2</sup> Minutes of Assembly, 10th May 1745, p. 168.

<sup>3</sup> See page 52 for details regarding this book.

Assembly, with their opinion.<sup>1</sup> In 1748 more Returns had been received, and again the matter was remitted to the Committee, to whose number Mr. George Blackwell, minister of Bathgate, was added. But in 1749 it was represented that owing to the "confusions of the late Rebellion, many Presbyteries had lost the copies which had been sent them," and the Assembly instructed the Committee to have a second impression printed, and to give effect in it to such Amendments upon the former edition as they thought proper. By May 1750 this second edition had been printed, but had not been transmitted to Presbyteries. Before July, however, copies had been distributed,<sup>2</sup> and, as will be seen, in some cases discussed by Presbyteries, but evidently only a few Returns had been sent in to the Assembly of 1751; and though it was only constitutional that the Paraphrases should be again remitted to the inferior courts, there must have been some in the Church who had become tired of this continual re-transmission, and were anxious to have these Scripture Hymns in use. Probably to satisfy such, the Assembly of 1751, in sending down the book once more, recommended at the same time that the amended Paraphrases should be used in private families, and Presbyteries were exhorted to have a sufficient number of copies to supply the demand. Thus it happens that, of these 1751 Paraphrases, there are now in existence many editions, of no great rarity; though the original edition of 1751 appears to be very scarce indeed. Presbyteries continued to discuss and to send in their opinions to the Assembly, but for the next four years no action was taken. In 1755, with a view, no doubt, to some definite decision, and probably, on the part of the Paraphrase promoters, with some hope of receiving authority to use them in public worship, the Committee for Overtures made a Report to the Assembly, giving an analysis of the opinions of Presbyteries; but as there were still thirty-two Presbyteries which had sent in no opinion, this would seem to have furnished the Assembly with an excuse for delay. The non-replying Presbyteries were ordered to send up their opinions to next Assembly, and those Presbyteries which had already sent in answers were required to send up a new extract of the same. It is quite apparent from the action of the Assembly in thus prolonging the consideration of this Collection of Hymns that there was a majority in the Church opposed to its introduction, but that, at the same time, the minority was sufficiently strong to prevent the proposed Paraphrases from being wholly rejected. For ten years the subject had been before the Church, but the conservative spirit had succeeded in keeping it out of public worship. It may be that those who favoured the movement became disheartened after the cold decision given by the Assembly of 1755, and it was not until twenty years had elapsed that any further attempt was made to bring about an enlargement of the Psalmody.

Practically it is to the Synod of Glasgow and Ayr that the Church owes its present Collection of Paraphrases, for though the Collection of 1751 was undoubtedly in circulation and preparing the way for some additional Songs of Praise, it was the Synod of Glasgow and Ayr that brought matters to a point and hastened the compilation of the Paraphrases so well known now-a-days. In an Overture transmitted

<sup>1</sup> For such opinions of Presbyteries, the reader must examine the extracts given on pages 176-185.

<sup>2</sup> See Minute of Presbytery of Irvine, 10th July 1750, p. 182.

to the Assembly of 1775, the Synod prayed that the subject should again be taken into consideration, and that, as many ministers and congregations were desirous to have the Paraphrases used in public worship, the Assembly would take steps for allowing this to be done. The Assembly thereupon appointed a Committee of twenty-three, of whom Mr. James Brown, one of the ministers of Edinburgh, was appointed Convener, to take the matter under their consideration, and to report if possible to the next Assembly, but if not, to be a Standing Committee. Next year this Committee reported that, both by letters and public advertisements, they had invited Contributions towards "the improvement of our present Psalmody;" that various Pieces had been sent in to them; and that if the Assembly would empower them to make a Collection from the Poems sent in, as well as to utilize the former publication, they hoped to "be able against the next Assembly to produce such a Collection as shall deserve the approbation of that venerable Court." In 1777 the Committee had not completed their work, and were again continued, with the addition of Dr. M'Knight. The work would appear to have given rise to much discussion in the Committee, for in 1778 we learn "that from a great many Paraphrases transmitted to them, they had made a large selection of those which appeared to be best calculated to promote the end in view: That this Selection had been deliberately and carefully examined by a considerable number of the Committee, and, in consequence of the remarks made by the Members, a new Selection had been made of such Paraphrases as have obtained the general approbation of the Committee." This approved Selection was laid before the Assembly, the Committee expressing their opinion that it was one to which they had small hope of making any very valuable additions. The deliverance of the Assembly upon this Report is short and to the point:—"The General Assembly renewed the Committee, with power to print and transmit to Presbyteries the Collection already made if they see cause." The Committee, however, did not *see cause* to print and transmit this Collection, but formally reported to the Assembly of 1779 that they had prepared such a Collection, and suggested either that it should be left in their hands to report as to the propriety of authorizing its use in public worship, the Selection being in the meantime to be printed and circulated among Presbyteries, or to continue the Committee "in the hope of making additions to this Collection which may render it more competent." A shorter deliverance than this Report called forth it is perhaps difficult to conceive:—"The General Assembly renewed the said Committee." By 1780 the Committee were more hopeful as to the enlargement of their Collection, and proposed that they should be empowered to complete this enlargement, and to print and transmit to Presbyteries the Collection when finally agreed upon; but the Assembly only renewed the Committee, recommending them to "continue their diligence to ripen the same against next Assembly, and if possible to have a fair copy of the Collection ready for the review of said Assembly." To help on the ripening of matters, the Psalmody Committee had nine more names added to its roll.

The Committee were evidently now determined to bring the subject of Additional Psalmody to some definite conclusion, and in carrying out the instruction of the Assembly of 1780 to have a *fair copy* made, they printed a proof to be handed to each member of the Assembly of 1781; they requested that they, with the addition of a few members of

that Assembly, should be appointed to revise the proof, and to report to a future diet, in the hope that that Report would call forth such a Resolution as "would give general satisfaction to the Church." Accordingly, on 26th May 1781, eight members of Assembly were delegated to assist in the work of revision, and on the 1st of June their Report was given in. In it they recommend that copies of the Paraphrases should be transmitted to Presbyteries, "in order that they may send up their opinions concerning them to the ensuing General Assembly," but that in the meantime the Collection should be allowed to be used in public worship in congregations where the minister might find it for edification: That the Committee should be reappointed, in order to consider such amendments as might be suggested to them, and that the expense already incurred in printing the proofs for members of Assembly should be defrayed from the funds of the Church. They likewise recommended that to prevent the Paraphrases from being printed carelessly or incorrectly (as had already occurred in the case of the 1751 Collection), the Copyright should be given to the Printer for the Church, who should nevertheless be under the supervision of the Committee. Having deliberated upon this Report, the Assembly agreed to issue an Interim Act in terms thereof, and ordered that Act to be prefixed to the Volume of "Translations and Paraphrases." The Volume was soon afterwards published by J. Dickson, Printer to the Church of Scotland, and nothing more was heard of it in the Assembly till 26th May 1786, when, the five years' Copyright granted in 1781 having run out, Mr. Dickson petitioned to have that Copyright renewed, on the ground that the Paraphrases were only then beginning to be introduced into churches in the country, and the Assembly granted a renewal of the Copyright for nine years more. On 29th May 1795, Mr. Dickson again petitioned the Assembly for a renewal of the Copyright for other fourteen years, in conformity with the powers of the Assembly, as possessors of the Paraphrases. The prayer of the petition was granted, and nothing further appears in the records of the General Assembly regarding these now familiar Translations and Paraphrases until the year 1847. In that year some interest was excited in the Paraphrases by a supposed discovery, an account of which is given on page 188, that the poet Burns had largely assisted in their preparation. On 31st May, Principal Lee brought the subject before the Assembly, and at his instigation a Committee was appointed "on the Paraphrases used in public worship." This Committee, if it ever met, certainly never brought up any report, and in 1849 it was conjoined with the Committee on Psalmody.

But though the Paraphrases had been cast afloat upon the public favour by the General Assembly, they were yet to be the subject of ecclesiastical legislation. Three years after the publication of the 1745 edition of the Paraphrases, the ASSOCIATE or BURGHER SYNOD determined to follow the example set them by the Mother Church, and enlarge their Psalmody. They therefore, on 14th April 1748, "recommended it to the Reverend Mr. Ralph Erskine to have under his consideration a Translation of the Songs in Scripture into metre, except the Psalms of David which are already translated, agreeable to the recommendation of the General Assembly met at Edinburgh,

August 28th 1647, Sess. 25." It is probable that the author of the "Gospel Sonnets" had already designed such a task for himself, possibly had begun it; at any rate, he set himself to work so earnestly that, on the 9th May 1750, he was able to report to the Synod "that he had translated into metre the most part of the Songs in the Old Testament, the Book of Psalms excepted, and that he had the same in readiness when called for. Whereupon the Synod appointed Messrs. Ebenezer Erskine, James Fisher, James Mair, and William Hutton to meet before the Synod rise, as a Committee to hear these Songs read over in order to their being published for the Synod's consideration." Next day, however, it was reported that the Committee had not been able to meet "through throng of Business," and another small Committee—Messrs. James Fisher, Henry Erskine, and David Telfar—was appointed to meet on the 22nd of the month at Falkirk, for the purpose above mentioned. Nothing more is recorded until 9th April 1752, when "Mr. Ralph Erskine reported that agreeable to the Synod's recommendation he had now translated into metre a considerable number of the Scripture Songs not already translated in the Psalms of David in metre, but that they were in short hand writing. The Synod recommended it to Mr. Erskine to employ a proper hand to transcribe them from the short to the long hand write, between and their next ordinary meeting." On 11th October of the same year, it was reported that these Scripture Songs had been partly transcribed into long hand writing, and the Synod appointed Messrs. William Hutton, Henry Erskine, and John Brown as a Committee, to revise the whole work after they had been completely transcribed, and to report to next meeting of Synod. In the meantime, on 11th November 1752, Mr. Ralph Erskine died, and when the matter of the Psalmody came up again before the Synod on 2nd May 1753, it was resolved that "In regard the Committee appointed to revise the Scripture Songs translated into metre by the Reverend Mr. Ralph Erskine, had not met before his death, the Synod did not judge it proper to continue the said Committee." This may appear a somewhat strange resolution, considering that the work was now finished, but doubtless there were other reasons which have not been recorded.<sup>1</sup>

Nothing more was done by the Synod in the matter of additional materials for praise, till 3rd September 1789, when an overture "that they would fall on means for enlarging their Psalmody" was brought under their consideration. A Committee, consisting of Messrs. James Hall, James Peddie, John Dick, and Thomas Aitchison, was appointed "to meet and draw up in writing the reasons which plead for the measure and the objections which may be offered against it." This Committee appears never to have met, or at least it never was ready with any report when called upon; and on 28th April 1808, the Synod, "considering the long time that has elapsed since the appointment of said Committee and that no report was ever made by it judge said Committee to be no longer in existence and agree that the consideration of the enlargement of the Psalmody be delayed till a future meeting." Three years afterwards, on 1st May 1811, the Synod had transmitted to them "an Overture from the Session of Wells

<sup>1</sup> Ralph Erskine's Scripture Songs were afterwards published by his son, the Rev. Henry Erskine, and of them an account may be found on pages 24 and 25.

Street, London, that the Session be allowed to make a selection of Spiritual songs and paraphrases to be used in their church in the praise of God along with the P<sup>ms.</sup> of David, which selection they propose to submit to this court for its approbation. The Syd. agreed to delay the consideration of this petition till the Wednesday forenoon of the next Synod." On 4th September 1811, it is recorded that the Synod "Read the Minute of last Syd. respecting the petition from Wells Street for liberty to submit to this Synod a selection of Spiritual songs and paraphrases to be used by them in the praise of God along with the P<sup>ms.</sup> of David. The Synod were unanimously of opinion that the enlargement of our Psalmody is a most desirable and necessary object, and it was moved 'That the Syd. take into consideration betwixt this and next Syd. whether the paraphrases and hymns published by the Assembly of the Church of Scotland may not be permitted to be used in the worship of God in the congregations under their inspection, and that they endeavour to come to a determination on this question at said Synod and in the meantime that the Syd. appoint a Committee to consider whether some corrections may not be made on said paraphrases and hymns and that they be in readiness to submit said corrections to said meeting of Synod and further that they consider whether some additions may not be made to said paraphrases and hymns.' The Synod after some reasoning, adopted the above motion, and accordingly appointed Messrs. Jas. Hall, J. Peddie, Andw. Lothian, J. Husband, Pat. Comrie, D. Fraser, J. Jamieson, J. Hay, Dr. Lawson, Mr. Brown, R. Hall, An. Marshall, and Wm. Gibson, as a Committee for said purpose, after the present seder<sup>t</sup> of Syd.—and Delayed the consideration of the petition from Wells Street till next meeting of Synod." On 28th April of the next year, the Minute of the Psalmody Committee was produced, but consideration delayed for two days. On the 30th the Report was read as follows:—"The Committee, after having particularly examined the paraphrases and hymns of the Church of Scotland, agreed to recommend it to the Synod to appoint a special Committee in order to make a selection from said or other paraphrases and hymns for the use of their congregations, said Committee to report progress from time to time; and in the meantime to permit those ministers of this Synod who may deem it expedient to use in public worship such of the paraphrases and hymns of the Church of Scotland as may to them appear calculated to serve the ends of edification." To the terms of this Minute the Synod unanimously agreed, granting permission to the ministers of the Burgher Church to use the Paraphrases, and appointing Messrs. J. Hall, J. Peddie, Andrew Lothian, John Belfrage, John Dick, Wm. Kidston, John Husband, E. Brown, John Brown, John Brown, junior, and Alex. Black, a Committee, of which Mr. Peddie was appointed Convener, to make the selection indicated, and to report progress from time to time. It does not appear, however, that that Committee ever performed the work assigned to it.

One more incident only remains to be mentioned in the history of the Scottish Paraphrases, and that in connection with the FREE CHURCH OF SCOTLAND. On the 30th May 1845, various overtures came under the consideration of the General Assembly of that Church calling for a revision of the Paraphrases. An animated

debate ensued, in the course of which much difference of opinion was expressed, not only as to the method in which such a revision was to be carried out, but also as to the tendency and doctrines of the Paraphrases themselves, many members considering them to be too *moderate* in their tone and teaching. The whole matter was ultimately remitted to a Committee, which, as it never gave in any report, was discharged by the General Assembly on the 30th of May 1846.

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## CHAPTER III.

### HYMNS AND SCRIPTURE SONGS CONTEMPORARY WITH THE PARAPHRASES.

THE "Paraphrases" were the most influential and lasting outcome of the movement towards Hymns as additional to the Psalms; but they were by no means the only outcome. The influence of Watts' Hymns was felt in Scotland as it was in England, and there were many, under that influence, who exercised their poetical and paraphrastic powers in composing Hymns and Scriptural Songs. Some of our readers may, perhaps, be sufficiently interested in the subject to desire some notice of Scottish Hymn-Books contemporary with the Paraphrases, and towards satisfying such a desire the following list is given. Of course such a list must necessarily be imperfect, though every endeavour has been made to render it as complete as possible.

#### *JOHN BARCLAY.*

1. "REJOICE EVERMORE OF CHRIST ALL IN ALL. An original publication consisting of SPIRITUAL SONGS, collected from the Holy Scriptures and several of the PSALMS, together with the whole SONG OF SOLOMON, paraphrased. To which also are prefixed three discourses relative to those subjects. By JOHN BARCLAY, Preacher of the Gospel. Glasgow, 1767." 8vo.  
Contains 116 Spiritual Songs; 36 "Psalms paraphrased and applied to Christ;" and the Song of Solomon in 8 chapters.
2. "A Select COLLECTION of New Original SPIRITUAL SONGS, PARAPHRASES, and TRANSLATIONS; together with the most USEFUL and AGREEABLE of these formerly published under the title of REJOICE EVERMORE OF CHRIST ALL IN ALL. By JOHN BARCLAY, A.M., Minister of the Berean Assembly in Edinburgh. Edinburgh: James Donaldson, 1776."  
Contains 285 Spiritual Songs, of which 32 are versions of Psalms. At the end there is "The Song of Solomon, paraphrased in a literal manner."
3. "The EXPERIENCE and EXAMPLE of the LORD JESUS CHRIST illustrated and improved for the CONSOLATION of the CHURCH Making A Copious Variety of SUBJECTS for the Purpose of DIVINE PRAISE; Introduced by A Close EXAMINATION into the TRUTH of SEVERAL RECEIVED Principles. . . . By JOHN BARCLAY, A.M., Minister of the Gospel to the Berean Church in Edinburgh. Edin. printed for the Author by J. Donaldson, 1783." 24mo.  
Contains Dedication, 1 page; Prefatory Address to the Reader, 43 pages, being a defence of Mr. Barclay's doctrinal position; Index to the pre-

ceding Address, 1 page ; Psalm Versions, 53 pages ; The Lord's Prayer, 1 page ; The Epistle to the Hebrews Paraphrased, 100 pages ; Miscellaneous Paraphrases and Hymns, 72 pages ; Contents, 4 pages ; and Advertisement, 10 pages.

Mr. Barclay became assistant to the Rev. Anthony Dow at Fettercairn in 1763. When this parish became vacant in 1772, the presbytery were opposed to his settlement as minister in consequence of his leanings towards Antinomianism. He withdrew from the Church, and, being highly popular with the people, drew away the majority of the parishioners, who formed themselves into the sect of the Bereans. Mr. Barclay founded a number of Berean churches in various parts of the kingdom, and died in Edinburgh in 1798. He was also the author of "The Psalms paraphrased according to the New Testament Interpretation. And adapted to the Common Tunes." Edinburgh: J. Donaldson, 1776.

#### JAMES CRAIG.

"SPIRITUAL LIFE. POEMS ON SEVERAL DIVINE SUBJECTS, Relating both to the Inward *Experience* and Outward *Practice* of Christianity. Edinburgh, 1727." 12mo. Republished, Edinburgh, 1751.

Contains 82 Poems, Hymns, and Paraphrases, with dedication, "To the Most Noble Lady, Susan, Lady Marchioness of Tweeddale."

Mr. Craig was ordained to the parish of Yester in 1701, translated to Dunbar 1718, and from thence translated to the Second Charge of the Old Church, Edinburgh, 1721. He died in 1731, aged 61. He was also the author of some sermons.

#### WILLIAM CRUDEN.

1. "HYMNS ON A VARIETY OF DIVINE SUBJECTS. By William Cruden, A.M. Minister of the Gospel at Loggie-Pert. Aberdeen: printed by J. Chalmers, 1761." 8vo.

Contains 175 Hymns, which partake more or less of the nature of Paraphrases on passages of Scripture, including versions of a number of the Psalms. From the *Preface* we extract the following as indicative of the spirit which brought about the publication of the "Paraphrases":—

"Several attempts have been made of late years to improve our Psalmody: and yet when we consider the vast extent of the subject, its inconceivable importance to mankind, and how delightful a field the plan of redemption spreads to view; 'tis surprizing that more has not been done in that way; especially when many subjects, dry and uninteresting, are every day canvassed, and almost exhausted by the unwearied efforts of genius. Also when so loud a cry has been raised of late, thro' many corners of our national church, for the reformation of our music in the praises of the sanctuary; it might have been expected that frequent attempts would have been made, to enlarge the

matter of our Psalmody, by an addition of New Testament Hymns suited to these days of clearer light, and superior advantages vouchsafed to us above former ages. But tho' the author of the following Hymns earnestly wishes to see such a design carried into execution, he is far from presuming to recommend them as fit to answer an end so important: they are intended to move in a lower sphere, and are offered to the publick, with a view to assist the friends of *Jesus*, amidst their serious moments, in expressing the devout breathings of their souls, to *Him that loved them and wash'd them from their sins in His blood*. 'Tis hoped also, that the use of them in families may be attended with no impropriety, and they are hereby particularly recommended to the families in that congregation, to which the author's ministerial labours are confined."

2. "NATURE SPIRITUALISED in a VARIETY of POEMS. Containing Pious and Practical Observations on the WORKS of NATURE and the ORDINARY OCCURRENCES in LIFE. By the Reverend WILLIAM CRUDEN, A.M., Minister of the Gospel at Loggie near Montrose. London: Printed by J. & W. Oliver for the Author; and sold [among others] by W. Gray, at Edinburgh; J. Chalmers, at Aberdeen; and J. Lion, at Montrose."

This book may scarcely come under the category of either Hymn-Books or Scripture Songs, but as it is both curious and rare it is included in this list. It consists of Two Parts. Part I. contains 64 Poems and Part II. 45. The titles to some of the Poems are quaint—"On seeing a Man with many Wounds begging his Bread," "On seeing a Fire kindled," "On seeing a Person discover strong symptoms of Pride," "On seeing the Varnish worn off from a gilded Toy," "On hearing a young Man called a Rake," "On hearing a Man say he would complain to God since he could find no Redress of his Wrongs from Men."

Mr. Cruden was ordained to Logie-Pert in 1753. He left this parish in 1767 to become minister of a Relief Congregation in Glasgow. In 1774 he went to London as minister of the Scots Congregation in Crown Court, and died there on 5th November 1785. He was also the author of a volume of sermons published in London in 1787.

#### SIR DAVID DALRYMPLE.

"SACRED POEMS: or A Collection of TRANSLATIONS AND PARAPHRASES from the *Holy Scripture*. By various authors. Edin. Printed for Hamilton, Balfour, and Neill, 1751." 12mo.

Contains 29 Pieces, some of them selections, some originals. A metrical version of Psalm civ., by Dr. Blacklock, is in this Collection. Although "To the Right Honourable Charles, Lord Hope, These Poems are humbly inscribed by the Editors" is the reading of the dedication, this book is

generally believed to have been compiled by Sir David Dalrymple, who in 1766 became one of the judges of the Court of Session, when he assumed the title of LORD HAILES, by which he is better known.

*RALPH ERSKINE.*

1. "GOSPEL SONNETS; OR SPIRITUAL SONGS. In Six Parts. — The Believer's *Espousals; Jointure; Riddle; Lodging; Soliloquy*; and *Principles* concerning Creation and Redemption, Law and Gospel, Justification and Sanctification, Faith and Sense, Heaven and Earth."

First published in 1726 under the title "GOSPEL CANTICLES," of which a number of editions were published without the author's sanction. Republished 1734 under the title "GOSPEL SONNETS," as above, in which there were many amendments upon the "Canticles." Has been frequently republished, and will be found among Ralph Erskine's works. An extract from "*The Believer's Soliloquy*," Sect. I., has been deemed worthy of a place in "The Presbyterian Hymnal;" it begins "O send me down a draught of love." The well-known poem "Smoking Spiritualized," is always published along with the "Gospel Sonnets."

2. "A PARAPHRASE OR LARGE EXPLICATORY POEM upon the SONG OF SOLOMON, Wherein the mutual love of *Christ* and His *Church* contained in that Old-testament *Song* is imitated in the language of the New-testament, and adapted to the Gospel Dispensation. Edinburgh, T. Lumisden, 1736." 12mo.
3. "A Short PARAPHRASE upon the LAMENTATIONS OF JEREMIAH. Adapted to the common Tunes. To which is subjoined A twofold Paraphrase on David's Last Words, 2 Sam. xxiii. 3, 4, 5, 6, 7. Viewed 1. As a Direction to Kings; 2. As a Prophecy of Christ. As also a Paraphrase on the First Gospel Promise, Gen. iii. 15. And on the Great Gospel Mystery, 1 Tim. iii. 16. Glasgow, 1750." 8vo.
4. "A NEW VERSION of the SONG of SOLOMON, into common METRE, together with A NEW EDITION of a Paraphrase or large Explicatory Poem upon the same Book, Wherein [as in No. 2]. To which is subjoined The ten Plagues of Egypt, named and justify'd, The Ten Commands abridg'd and versify'd. Glasgow, 1752." 12mo.
5. "JOB'S HYMNS; Or a Book of Songs on the Book of Job. Glasgow, 1753." 12mo.  
Contains 100 Hymns.
6. "SCRIPTURE SONGS. IN THREE PARTS.—I. OLD TESTAMENT SONGS: Or, Songs upon several passages in the old testament. II. NEW TESTAMENT SONGS: Or, Songs upon several passages in the new testament. III. SONGS upon

several PARTS of SCRIPTURE; some whereof are in the old testament and some in the new. Glasgow, 1754." 12mo.

The advertisement to the reader is signed "Henry Erskine." Part I. contains 20 Songs; Part II., 26 Songs; and Part III., 40 Songs.

7. The preceding Nos. 3, 4, 5, and 6 were afterwards incorporated into one book, under the title of:—

"SCRIPTURE SONGS. In two Books." BOOK I. consists of OLD TESTAMENT SONGS, and is divided into Six Parts—(1) containing 14 Poems upon passages from *Genesis* to *Job*; (2) containing *Job's Hymns*; (3) A *New Version* of the *Song of Solomon*; (4) 21 Poems from *Ecclesiastes*, *Isaiah*, and *Jeremiah*; (5) A *Short Paraphrase* upon the *Lamentations* of *Jeremiah*; (6) 6 Poems from the *Minor Prophets*. BOOK II. consists of NEW TESTAMENT SONGS, and is divided into Three Parts—(1) 17 Songs from the *Evangelists*; (2) 24 Songs from *Apostolical Epistles*; (3) 16 Songs from the Book of *Revelation*.

In this form they appeared in the folio volume of Ralph Erskine's "Works," published at Glasgow in 1766.

Rev. Ralph Erskine, son of Rev. Henry Erskine, minister of Chirnside, Berwickshire, was born on 15th March 1685. He studied at Edinburgh University, was licensed in 1709, and ordained to the Second Charge of the parish of Dunfermline in 1711. He was translated to the First Charge in 1716. He took an active part in the Marrow Controversy and in the controversy regarding Patronage. He seceded from the Church of Scotland, and joined the Associate Presbytery in 1737. He died on 6th November 1752. Mr. Erskine was an ardent student and a faithful and popular minister. He was the author of a number of sermons, many of which were published during his lifetime; but it is by his "Gospel Sonnets" and "Scripture Songs" that he is now best remembered. An account of the origin of the "Scripture Songs" is contained in the extracts from the Records of the Associate Synod, given on pages 17 and 18. After his death, his son, the Rev. Henry Erskine, completed their transcription from the shorthand copy, and published them in 1754, as noted above. The whole of Ralph Erskine's works were published in two large folio volumes, Glasgow, 1764–1766. They have since been frequently republished.

### JOHN FORBES.

"SOME SCRIPTURAL HYMNS, selected from sundry PASSAGES of HOLY WRIT, Intended for the service of the Church in Secret or Society, as may be thought agreeable. By a Minister of the Church of Scotland. Aberdeen: Printed in the year 1757, and sold by John Mitchell and George Laurance, Merchants in Old Deer."

Contains 212 pages—60 Hymns on passages of the Old Testament, 58

"Hymns according to the New Testament Light in Revelation," and an

Appendix, "*Whercin the late Innovation in Church Musick is particularly considered.*"

When we consider the time and circumstances under which these Hymns were written and published, and by one who took an active part in "the Rising of 1745," we quote the following Hymn:—

NUMB. x. 35-36.

*A Song Seasonable in Time of War.*

- |   |   |
|---|---|
| <p>1. <b>A</b> Rise, O Lord! and scatter those<br/>that are thine enemies<br/>And by dispersing them, prevent<br/>their wicked enterprise.</p> <p>2. Let them that hate thee quickly flee<br/>as dreading thy advance</p> | <p>Display thy banner of free love<br/>for our deliverance.</p> <p>3. Return, O Lord, and countenance<br/>the camp of <i>Israel</i>;<br/>And to these many thousands, Lord,<br/>thy favour, O reveal.</p> |
|---|---|

The author, the Rev. John Forbes of Pitnycalder, or Pitnacadell, minister of the parish of Old Deer, was ordained to the parish of Pitsligo in 1717, and was translated to Deer, now known as Old Deer, in 1719. His Hymns, which were popularly known as "Pitnecadell's Psalms," were published along with a reprint of Patrick Simson's "Spiritual Songs."<sup>1</sup> Mr. Forbes was the author of two sermons published at Edinburgh in 1731 and 1735, and is said also to have been the author of a song, "Nae Dominies for me, laddie." He died in 1769. See "Scottish Notes and Queries" for July 1888 for a notice of this book.

#### JAMES FORDYCE.

"A COLLECTION of HYMNS and SACRED POEMS. In Two Parts. For all Denominations. Published by JAMES FORDYCE. Aberdeen, 1787." 12mo.

Contains Part I. 200 Hymns; Part II. 70 pages of POEMS, MORAL and DIVINE.

#### JOHN GLASS.

"CHRISTIAN SONGS. To which is prefixed, The EVIDENCE AND IMPORT of CHRIST'S RESURRECTION versified for the help of the memory." The copy quoted from is the Sixth Edition, Perth, 1784. 12mo.

This book was the Hymn-Book of the Glassites. It has been frequently revised, enlarged, and reprinted, the latest edition being published in 1875. In the Preface to this Sixth Edition, it is stated that these Hymns were first published in 1749. There are 94 *Songs* and 11 *Elegies*; at the end there is an index of tunes suitable. Many of the Tunes are those of well-known songs, such as—"Roslin Castle," "Coming thro' the Broom," "Flowers of the Forest," "Lass of Patie's Mill," etc. The Fourth Edition of these "Christian Songs," printed at Dundee in 1770,

<sup>1</sup> See page 6.

contained only 52 *Songs*; the Fifth Edition contained 95 *Songs* and 11 *Elegies*. The Preface to the Thirteenth Edition—Perth, 1847—concludes with the following interesting statement:—“With reference to the printing of the present Volume, it may not perhaps be unworthy of notice, as a circumstance of rare occurrence, that the printer of the Sixth Edition of the *Songs*, published at Perth in 1784, is spared to print the present Edition at the same place, after an interval of about 64 years.—Perth, Nov. 1847.”

John Glass was ordained to the parish of Tealing, Forfarshire, in 1719. For a number of “heresies” published by him, and his withdrawing from the subscription to the Confession of Faith, he was deposed. He then founded a small sect at Dundee, called after him “Glassites.” In 1733 he removed to Perth, where he laboured for many years as pastor of that body. He died in Dundee in 1773. Probably he was the editor of the “Christian Songs.” Many of these were composed by himself, by Alexander Glass, Robert Sandeman, and others belonging to the denomination.

*JAMES GRANT*, Bailie of Edinburgh.

“ORIGINAL HYMNS AND POEMS. Written By A Private Christian For His Own Use. And now published at the Earnest Desire of Friends. Edinburgh: Printed for the Benefit of the Orphan Hospital, 1784.” 12mo.

Contains 23 Poems, No. 22 of which, entitled “God’s unchangeable Love,” is not unknown to modern readers. The first line of this hymn is, “O Zion! afflicted with wave upon wave.”

*ANDREW LAURIE*.

“SELECT PASSAGES of SACRED SCRIPTURE Rendered into Metre after the Manner of the Psalms of David: wherein (To accommodate Persons of every Capacity) Particular care has been taken TO RETAIN THE SCRIPTURE EXPRESSIONS as much as possible. Edinburgh: Mundell & Wilson, 1785.” 8vo.

This book is believed to have been published by Andrew Laurie, who was a writing-master in Edinburgh.

*DAVID LOVE*.

“GODLY POEMS for the benefit of all CHRISTIANS of every Denomination, In Nine Parts, by DAVID LOVE, a lover of Truth. Printed for and sold for the Author.” No place, no date, but believed to be about 1783. 8vo. Occupies 16 pages.

*JAMES MAXWELL*.

“A NEW VERSION of the WHOLE BOOK of PSALMS in Metre; To which is added a Supplement of DIVINE HYMNS or SCRIPTURE SONGS. All fitted to the common

Psalm Tunes, and adapted to the present State of the Christian Church. By JAMES MAXWELL, S. D. P. Glasgow: Printed by Wm. Smith for the Author, 1773." 12mo.

Contains versions of all the Psalms, and the Supplement has 51 Scripture Songs.

James Maxwell, a Scotsman, was born in 1720. He was a weaver, living in the north of England, and became one of the early Methodist preachers. He published *Divine Miscellanies* at Birmingham in 1756, and *Hymns and Spiritual Songs* in 1759, besides contributing hymns to various collections.

#### DAVID MITCHELL.

"A Select Number of SPIRITUAL HYMNS Taken from the most Strong, Plain, and Suitable TEXTS in the OLD and NEW TESTAMENT. Having The general Scope or Meaning at the beginning of each Hymn. . . . By David Mitchell, Schoolmaster in Glasgow. To which is added, St. Augustin's Hymn. Glasgow: William Smith for the Author, 1781." 8vo.

#### JAMES STEUART.

"SACRED SONGS and HYMNS on Various Passages of Scripture; Selected for the Congregation at Anderstoun. Glasgow: Printed by David Niven, 1786." 12mo. Contains 180 Hymns, and Index of Subjects 10 pages.

This book has been included in this List because from it may be said to have originated the "Hymn Book for the Synod of Relief," out of which again sprung the "United Presbyterian Hymn Book." The following extract from Struthers' *History of the Relief Church* explains the movement:—

As the Church of Scotland had been very confined in her selection, admitting only what were strictly versions of particular portions of Scripture, and as the evangelical portion of the community did not relish some of the improvements of Logan and Blair, the Relief Church resolved to have a hymn-book of its own. Messrs. Stewart [of Anderstoun], Hutchison [of Paisley], and Dun [of Glasgow], took the lead in the matter, and it must be confessed in somewhat of an unpresbyterian way. They rather led than were guided by the Synod. Mr. Stewart made a selection in 1792 (*sic*) of 180 hymns, which he printed and introduced into the worship of his church. The opposition was considerable. He had to appoint meetings to reason the matter with his people. A few, rather than sing hymns of human composition, left the church. Hutchison and Dun followed speedily in the wake of Stewart, adding to his collection a considerable number of hymns, going over the same subjects again, and thus marring the kind of systematic order which had at first been observed. The ice having been broken, an overture was brought into the Synod in 1793 on the subject. It was ordered to be transmitted to the different presbyteries, and the ministers were required to turn their attention to it, that they might be prepared for its discussion at next meeting of Synod. In 1794 the court agreed to enlarge their Psalmody by literal versions of particular portions of Scripture, and also by hymns agreeable to the tenor of the word of God. A Committee was appointed to select, collect, and prepare them; and submit them to the Synod for its adoption. Messrs. Stewart, Hutchison, Dun, Struthers, etc., were the Committee appointed, and they found themselves, even at that meeting of Synod, prepared to report. To all appear-



ance, this was barely keeping to the letter of the law, and manifestly breaking it in spirit. As might have been expected, and probably was understood before the nomination, the Committee recommended the adoption of Mr. Stewart's collection, with the additions of Messrs. Hutchison and Dun, as being a good selection of hymns and already in use. The Synod adopted their report, and recommended the ministers "to use the said selection in the praises of God, when they found that the same would answer the purpose of edification and peace."

The first edition of the Hymn Book for the Synod of Relief was published with the following title:—"Sacred Songs and Hymns on Various Passages of Scripture, approved by the Synod of Relief, and recommended to be sung in the Congregations under their inspection. Glasgow: Printed by J. Mennons, 1794."

James Steuart was a licentiate of the Church of Scotland, and the Assistant in the Parish Church of St. Andrew's, Glasgow. During the illness of Rev. Joseph Neill, Minister of Anderston Relief Church, he was engaged to minister to that gentleman's congregation, and became so popular that he was called to be his successor. He was accordingly ordained to the charge on 15th August 1775, and laboured there till his death. He was Moderator of the Relief Synod in 1785, and died on 4th June 1819, in the seventy-fourth year of his age, and forty-fourth of his ministry.

#### JOHN WILLISON.

"ONE HUNDRED GOSPEL HYMNS. In Memory of REDEEMING LOVE, AND OF The *Death* and *Sufferings* of the LORD JESUS CHRIST for PERISHING SINNERS. Much adapted to *Sacramental Occasions*. By the Reverend Mr. JOHN WILLISON, Minister of the Gospel in *Dundee*. Edinburgh: T. Lumisden and J. Robertson, 1747." 12mo.  
Contains 100 Hymns on the Love and Sufferings of Christ; Doxology, Jude 24, 25; Postscript consisting of 2 Hymns, *Preparation for Heaven* and *The Happiness of Heaven*.

John Willison was ordained to the First Charge of the parish of Brechin in 1703, and from thence translated to the Second Charge of the parish of Dundee, where he laboured till his death in 1750. He took an active part in some of the controversies of his day, and was the author of a number of works "which were so popular in past generations as to be almost household words." The above Gospel Hymns were frequently reprinted, and will be found among his works. From the Preface we extract the following:—"Certainly Scripture Songs and Scripture materials of Praise are the fittest to be made use in praising God. I once intended to have turned into Metre Sundry Scripture Songs and Passages of the Old and New Testament which contain Gospel promises, Privileges, and Blessings: But seeing this design is under consideration by publick authority, and committed to hands more capable, I forbear. The *Song of Solomon*, and other Scripture Songs being equally of Divine Inspiration with the *Psalms of David*, they may warrantably be made use of as they are."

“*MISCELLANEOUS PIECES OF POETRY.* Selected from Various Eminent Authors. Among which are interspersed a few Originals. Edinburgh: Printed for W. Gray. 1765.” 8vo.

This book has been inserted in this list because it contains a number of Original Paraphrases and Hymns. In the Preface it is stated that “The Author of the Paraphrases from Scripture was well known as a Divine and a Christian; as such his memory will be ever revered. A character far superior to the Scholar, the Philosopher, or even the Poet.” At one of these Paraphrases the author is stated to be “Mr. B——.”

#### ANONYMOUS.

“A HYMN on the *Sufferings* and *Death* of our blessed LORD and SAVIOUR, *Jesus Christ.* Edinburgh: Printed by Alexander Alison in Conn’s Close, and Sold by Robert Henderson, bookseller in Coupar of Fife, 1735.” 8vo.

Contains—(1) “The Publisher to the Reader,” in verse; (2) “A Hymn,” etc., “to be sung with the common Tunes of the Psalms.” The *Hymn* has 154 verses of four lines each. The whole occupies 24 pages.

“AN ODE on the CRUCIFIXION of CHRIST. Being a Paraphrase of a Greek Hymn upon that Subject, at the End of Bishop Andrews’s Devotions, by R—T T—R, A.M. Edin.: Printed by T. W. and T. Ruddimans, 1742.” 8vo.

The Greek and English are printed on opposite pages: there are just three pages of each.

“HYMNS and SPIRITUAL SONGS. Glasgow, Printed for, and sold by Mr. Orr, 1771.”

“HYMNS and SPIRITUAL SONGS on DIVINE SUBJECTS, to which is added *The Marriage-Supper of the Lamb*, A Poem. Edinburgh: H. Galbraith, 1774.”

Contains 46 Hymns and the Marriage-Supper of the Lamb.

By some this book has been ascribed to the Duke of Roxburghe, but this seems very uncertain.

“A COLLECTION of HYMNS and SPIRITUAL SONGS. Extracted from various Authors and published for the Use of *Christians* of all Denominations. Edinburgh: James Donaldson, 1778.” 12mo.

Contains 147 Hymns and 2 Doxologies.

“A COLLECTION of HYMNS and ANTHEMS for the Use of the EPISCOPAL Church of Scotland. Edinburgh: Murray & Cochrane, 1781.” 12mo.

Contains 38 pieces. Some of these are “Paraphrases” of the Church of Scotland, many of which are altered.

## CHAPTER IV.

### BIOGRAPHICAL NOTICES OF THE AUTHORS OF THE PARAPHRASES AND HYMNS.

**J**OSEPH ADDISON.—Of the life of this great writer it is unnecessary here to enter into detail. Full particulars may be found in any History or Cyclopaedia of English Literature. He was born in 1672, graduated at Oxford in 1693, and in 1699 received a pension from the Government of £300 per annum, which enabled him to spend two years in travelling on the Continent. In 1709 he became associated with Steele in the publication of "The Tatler" and "The Spectator." It was in the latter of these papers that Addison's Hymns all appeared. There are just five of these, but they stand out pre-eminently among the now numerous compositions affecting that title. They are the three which were inserted at the end of the 1781 Paraphrases, of which the first is perhaps the most complete Hymn in the English language; the well-known Traveller's Hymn, "How are Thy servants blest, O Lord!" which appeared in No. 489, Saturday, September 20, 1712; and the Paraphrase on Psalm XXIII. beginning "The Lord my pasture shall prepare," which appeared in No. 441, Saturday, July 26, 1712. In 1716 he married the Countess Dowager of Warwick; in 1717 he was appointed one of the principal Secretaries of State, but soon retired from a post for which he was unsuited. He died on 17th June 1719. He has been called the "Master of English prose," and Dr. Johnson, in his "Lives of the Poets," says: "Whoever wishes to attain an English style, familiar but not coarse, and elegant but not ostentatious, must give his days and nights to the volumes of Addison;" while a writer of our own day has written: "Of him it might emphatically be said, 'He was a good man—a man who trusted in God, and so was full of gratitude to God.'" Claims have been put forward in favour of Andrew Marvell and Rev. Richard Richmond to some of Addison's Hymns, but these claims have never been substantiated.

**THOMAS BLACKLOCK** was born at Annan on 10th November 1721. His father, who was a bricklayer in Annan, and his mother were both natives of the neighbouring English county of Cumberland. At the age of six months he was attacked with small-pox, which deprived him of his sight. In the poor circumstances of his family, this was a more than ordinarily terrible calamity, for his father had not the means to educate him for any professional or literary career, and the various employments in which the blind are now to be found engaged were then almost unknown, or at least unthought of. With praiseworthy patience, however, his father set himself to do the best he could, and appears to have spent much time in reading to his son such books as were in his power

to secure. In this way Thomas became acquainted with many of the best authors, but most delighted in poetry—particularly in the works of Thomson and Allan Ramsay. He had made a number of acquaintances, too, among the youth of Annan, and these lent their aid in the task of reading, and in teaching him what of Latin and kindred subjects they learned at school. His solitary hours appear to have been largely spent in composing verses, some of which were circulated in manuscript among his friends. In 1740 his father was killed by the falling of a malt-kiln. About a year after his father's death, Dr. John Stevenson, an eminent Edinburgh physician, happened to be in Dumfries, and having been shown some of Blacklock's poems and heard the story of their writer's life, he was so struck with the evidences of undeveloped ability which they showed, that he persuaded Blacklock to go to Edinburgh, and, under his patronage, to attend University classes. Blacklock went to Edinburgh in 1741, but in consequence of the "Troubles" in 1745 he retired to Dumfries, where he lived with his brother-in-law, Mr. M'Murdo. In 1746 he published a volume of Poems—Glasgow, 8vo. When the excitement attending the Jacobite rising had died down, he returned to Edinburgh and resumed his studies. Here he enjoyed the friendship of David Hume, and, having been introduced to the society of Provost Alexander, whose house he frequently visited, he gained a most thorough knowledge of French, from his intercourse with Mrs. Alexander, who was a Frenchwoman. In 1754 he published a volume of "Poems on Several Occasions"—Edin., 8vo; and in 1756 Professor Spence of Oxford edited another volume of his Poems, to which was prefixed an account of the blind poet. In 1757 Blacklock began a special course of study, with a view to delivering lectures on oratory to young men preparing for the bar or for the pulpit; but David Hume, whose assistance he had requested, cast doubts upon the success of the plan, and Blacklock then finally determined to enter the Church. He was licensed by the Presbytery of Dumfries on 23rd November 1758, and in June 1760 was presented by the Crown, at the request of the Earl of Selkirk, to the vacant parish of Kirkcudbright. The Town Council and parishioners vehemently opposed his settlement, solely on account of his blindness; they even went so far as to send a deputation to wait upon him and try to persuade him not to press his claim. The case went up to the General Assembly of 1761, which, on 29th May, ordered the Presbytery to proceed with the trials in order to induction; but it is worthy of note that this disputed settlement was the cause of the Assembly's passing an act next day to the effect that, before any Presbytery or Synod agree to take a blind man upon trials, they should first consult the General Assembly. Blacklock's ordination to Kirkcudbright took place on 22nd April 1762. A few days previous to that event he was married to Sarah Johnston, daughter of Joseph Johnston, surgeon in Dumfries. His settlement in Kirkcudbright did not prove a success, and an arrangement was made whereby he resigned the cure, but continued to receive a small annuity from the parish. His resignation was accepted by the Presbytery on 29th November 1765. He then retired to Edinburgh, where he eked out his small income by receiving a few young gentlemen into his house as boarders, and assisting them in the study of languages and philosophy. In 1767 he received the degree of D.D. from the University of Aberdeen. When the 1781 Paraphrases were being compiled, Blacklock is said to have contributed

No. XVI. of that collection. In 1786 there was published at Kilmarnock, Poems by Robert Burns. These were so highly appreciated by Dr. Blacklock that, in a letter which he wrote to a friend of Burns, he spoke so generously and in such glowing terms of praise that the would-be emigrant to Jamaica at the last moment changed his mind and determined to come to Edinburgh. In 1787 Dr. Blacklock's health gave way, and he was compelled to cease from receiving boarders. He died on 7th July 1791, in the seventieth year of his age. Besides the publications already mentioned, he also published "Paraclesis; or Consolations deduced from Natural and Revealed Religion," Edin. 1767, 8vo; "The Graham: an heroic Ballad," 1774, 4to; and Translations from the French—"Two Discourses on the Spirit and Evidences of Christianity," by Armand, Edin. 1768, 8vo; besides other single articles, poems, and sermons. He also contributed one or two articles to the "Encyclopedia Britannica." A posthumous volume of Poems was published in 1793, Edin., 4to, to which was prefixed an account of the "Life and Writings of Dr. Blacklock," by Henry Mackenzie, author of "The Man of Feeling."

HUGH BLAIR was the eldest son of John Blair, merchant in Edinburgh, and grandson of the Covenanter, Robert Blair, minister of St. Andrews. He was thus related to Robert Blair, the author of "The Grave," being, as we say in Scotland, his *first cousin once removed*. He was born at Edinburgh on 7th April 1718. He was educated at the High School of Edinburgh, and in 1730, at the age of twelve, went to study at the University, where he distinguished himself, particularly as a logician, and took his degree of A.M. on 26th February 1739. It is said that, while a student, he constructed a scheme of chronological tables, which, having been shown to Dr. John Blair, formed the groundwork of the well-known "Chronology," published by that gentleman in 1754. On 21st October 1741 he was licensed by the Presbytery of Edinburgh, after which he became tutor to Simon, Master of Lovat. On 28th May 1742 he received a call to the parish of Collessie in Fife, to which he was ordained on 23rd September. On 14th July 1743 he was translated to the Second Charge of the Canongate Parish, Edinburgh. In April 1748 he married his cousin, Katherine Bannatine, daughter of Mr. James Bannatine, minister of Trinity College Church, and had two children, a son, who died in infancy, and a daughter, who died at the age of twenty-one. He was translated to Lady Yester's Church on 11th October 1754, and on the death of his father-in-law in 1756, it was proposed that he should succeed to the pastorate of Trinity College Church. To this the Presbytery had agreed, but some dispute arose which delayed his induction, and, in the meantime, as the New or High Church was also vacant, he was offered and accepted that important charge. Here also his settlement was delayed in consequence of an attempt to rearrange the city charges, and the case went up to the General Assembly of 1758, which on 1st June decided that he should be translated to the High Church. Fourteen days afterwards, on the 15th June, the settlement was effected. He had, the previous year, on 13th June 1757, received the degree of D.D. from the University of St. Andrews. In 1759 he began a course of lectures on Rhetoric and Belles Lettres under the auspices of the University, and these became so popular that a Chair was founded in the University, to which Dr. Blair was admitted on 6th August 1760 as its first Professor, and for which an

endowment of £70 per annum was obtained from Government by the Town Council. On 29th May 1775 he was appointed a member of the General Assembly's revived Paraphrase Committee, and probably was the author of Paraphrase XLIV. in the 1781 collection. Previously, however, as a member of the Presbytery of Edinburgh, he had taken an active part in the revision of the 1745 edition, and to him most of the changes suggested by the Presbytery may be ascribed. As a preacher and lecturer he was greatly admired, and his writings gained for him in 1780 a pension from Government of £200 per annum. He relinquished the active duties of his Chair about 1788, and died on 27th December 1800. Besides his "Sermons," published at various times, he also published "Observations upon the Analysis of the Moral and Religious Sentiments contained in the writings of Sopho and David Hume, Esq.," Edin. 1755, 8vo; "A Critical Dissertation on the Poems of Ossian the Son of Fingal," London, 1763, 4to; and "Lectures on Rhetoric and Belles Lettres," London, 1783, 2 vols. 4to.

ROBERT BLAIR was the elder son of Mr. David Blair, minister of the Old Church, Edinburgh, and grandson of the famous Robert Blair of St. Andrews, the Covenanter. He was born at Edinburgh in 1699. He studied at Edinburgh University, and was licensed by the Metropolitan Presbytery on 5th August 1729. On 11th August 1730 he received a presentation from Mr. Francis Kinloch, Advocate, to the parish of Athelstaneford, to which he was ordained on 5th January 1731. Here he laboured quietly and successfully. He was a man of considerable learning, and, being possessed of private means, was able to indulge in those expensive studies in natural science in which he delighted. He corresponded with several eminent men of his day, among whom were Watts and Doddridge, to whom, among other friends, he submitted the manuscript of his well-known poem, "The Grave." On 11th April 1738 he married Isabella Law, eldest daughter of William Law of Elvington, Professor of Moral Philosophy in the University of Edinburgh. On 13th May 1742 he was appointed a member of the first Paraphrase Committee, and it is not at all improbable that it was through his influence that Watts' Hymns were so largely drawn upon in the preparation of the 1745 collection, and that the four Paraphrases by Doddridge were for the first time published there. He also contributed Nos. XXXIX. X. XXVI. and XXIII. to that collection; these now stand as Paraphrases IV. XXXIII. XXXIV. and XLV. He had written "The Grave" some time previous to his ordination, but had been unable to find a publisher, and it was not until 1743 that that now standard work in English literature was first published at London. He died on 4th February 1746, leaving a widow, five sons, David, William, Francis, Robert, and Archibald, and one daughter, Anna. His fourth son, Robert Blair of Avontoun, was a successful lawyer, and rose to be Lord President of the Court of Session.

WILLIAM CAMERON was born in 1751. He studied at Marischal College, Aberdeen, where we are told he gained the friendship of Dr. Beattie, the author of "The Minstrel." Probably by Beattie's influence, he was introduced to the Paraphrase Committee, and much of the work of revision appears to have been left in his hands. At that time he was only a licentiate, and was apparently engaged in literary work. In

1780 he published poems on various subjects. It was not until 17th August 1786 that he was ordained minister of the parish of Kirknewton. He married, in 1788, Agnes Montgomery, and had ten children, of whom seven survived him. A daughter, named Helen, married the Rev. Alex. Christison, minister of Foulden. He died on 17th November 1811. A posthumous volume of "Poems on Several Occasions" was published in 1813, Edin., 8vo. He was the author of Paraphrases XIV. and XVII., and probably effected changes on about thirty-three others, as well as upon two hymns.

RISDON DARRACOTT was the only son and younger child of the Rev. Richard Darracott, a Nonconformist minister at Swanage, in the Isle of Purbeck. His mother's name was Hannah Risdon. She died in giving birth to her son, who received the Christian name of Risdon. Risdon was born at Swanage on 1st February 1717. About 1722, his father, who had married a second time, but had separated from his wife, removed to Chumleigh in Devonshire. Risdon was sent to school under the Rev. Mr. Palk, a Presbyterian minister and schoolmaster at South Melton. When he was fifteen years of age he went to study for the ministry at Northampton, in the Academy presided over by Dr. Doddridge, whom, from that time forward, he regarded as one of his most valued friends. On 22nd August 1737, after examination, he received a certificate of fitness to preach, which was signed by J. Morris, T. Cartwright, and P. Doddridge, D.D. In the autumn of 1738 he settled as a preacher at Penzance, but was obliged to leave that place the next year on account of ill-health. He stayed for some time at Barnstaple, and, while there, received an invitation from the Presbyterian congregation at Wellington, Somersetshire, then without a pastor, to come and minister to them. This he did, and was so successful in his work, that, although the membership of the church was only twenty-eight in number, many came to his chapel to listen to his preaching. He was thus encouraged to accept the call to the pastoral charge to which he was ordained, by twelve ministers, on 11th November 1741. In December of the same year he married Katherine Besley, whom he had met at Barnstaple. "When he entered on domestic life," says his biographer, "and reared an altar to God, where he had pitched his tent, he penned a hymn, which will excite, indeed, no high idea of his poetic genius, but will discover to the pious reader what is infinitely more valuable, a spirit of devotion animating him in every relation of life." The hymn referred to will be found on page 65 in connection with Paraphrase II. In 1747 or 1748 it was found necessary to enlarge the little chapel at Wellington, the membership of which had increased to between two and three hundred, and Darracott was obliged to travel through the country soliciting subscriptions. In 1750 he received a visit from George Whitefield, who was so impressed with Darracott's work, that in a letter to a friend he called him "the Star of the West."<sup>1</sup> It was to Darracott that Doddridge paid his last visit before embarking for Lisbon in 1751. In 1756 he published "Scripture Marks of Salvation," a series of meditations "drawn up to help Christians to know the true state of their souls." Though intended

<sup>1</sup> "The Star of the West; being Memoirs of the Life of Risdon Darracott, Minister of the Gospel at Wellington, Somerset, . . . By James Bennett of Romsey, Hants." London, 12mo, 1813.

primarily for his congregation, to whom they had already been delivered from the pulpit, these "Scripture Marks of Salvation" were widely circulated both in England and Scotland. Towards the close of 1757 his health began to fail, and, though he manfully strove to labour on, he at last succumbed to a disease of the kidneys, on 14th March 1759. He left one daughter, Katherine, who married a Mr. Comley, and whose son-in-law, James Bennett, was Darracott's biographer. Mrs. Darracott died on 28th December 1799, having survived her husband forty years.

Besides the hymn, "O God of Bethel, whose kind hand," the following, written on the death of one of his children in 1756, and founded on the words "Be still and know that I am God," was found among Darracott's papers and published in his Memoir.

## I.

In humble duty I would bow  
My God before thy feet;  
Convinc'd whate'er thou dost is right  
I cheerfully submit.

## II.

Thy gifts I thankfully would own,  
As altogether free;  
And what thou tak'st, I can't dispute,  
Because thou gav'st it me.

## III.

Bless'd be thy name thou more do'st give  
Than thou wilt ever take;  
Thou giv'st in covenant thyself,  
Nor wilt this cov'nant break.

## IV.

Assure my soul I have a part  
In such a lasting bliss;  
Whatever comfort thou wilt take  
I can't that comfort miss.

## V.

Let all my other comforts go  
If thou my God, remain;  
Happy in thee I'll bear the loss  
Without a moment's pain.

PHILIP DODDRIDGE, the twentieth child of Daniel Doddridge, an oil merchant in London, was born on 26th June 1702. He was so weakly at his birth that he was regarded as dead, but a servant, who thought she saw signs of life in him, took charge of him, and by her care he was happily revived. His grandfather, John Doddridge, was minister of Shepperton in Middlesex, and had been ejected in 1662, and his mother was the daughter of John Baumann, a Moravian minister. Thus, like Watts, his family traditions were all on the side of Dissent. His earliest lessons were received from his mother, who taught him Bible history, illustrated from some old Dutch tiles in the chimney of their sitting-room. He then went to a private school in London, kept by a Mr. Stott, and from thence, in 1712, to a school at Kingston-upon-Thames. In 1715 he went to Mr. Nathaniel Wood's private school at St. Albans, and in the same year had the misfortune to lose his father. His father's executor appears to have misapplied the funds with which he had been entrusted, and Philip was thus deprived of the means of prosecuting his studies for the ministry, on which he had set his heart. Through his uncle, who was steward to the Duke of Bedford, he had become acquainted with some of the Bedford family, and the Duchess, hearing of the



circumstances in which he was placed, and of the wish he had formed for entering the ministry, offered to send him to one of the universities, and afterwards to provide him with a living. This offer, however, he declined, and was, though sorely against his will, about to commence the study of law, when Dr. Samuel Clarke, minister of the Nonconformist congregation at St. Albans, offered to provide for his education with a view to his becoming a Dissenting minister. He therefore went to study at an academy at Kibworth, in Leicestershire, under Mr. John Jennings, a minister there. He remained under Mr. Jennings' care until he passed his examination of fitness for the ministry on 22nd July 1722. In 1723 he received a call from the congregations at Coventry and Kibworth. He selected the latter place, and was settled as unordained minister in June of that year. The congregation at Kibworth was but a small one, so that when, in 1725, he was chosen assistant to Mr. Some at Market-Harborough, he was able still to retain his position at Kibworth in conjunction with his duties at Market-Harborough. Under the auspices of Watts, and other ministers, he opened an Academy at Market-Harborough, at Midsummer 1729, but, receiving a call from the congregation at Nottingham, he removed there, with his pupils, in December of the same year. He was ordained to the charge of Nottingham congregation on 19th March 1730, and continued to labour among them successfully, both as a pastor and teacher, for the rest of his life. In December of the same year he married Mercy Maris, a native of Worcester. In 1736 the University of Aberdeen conferred upon him the degree of D.D. In the summer of 1751 he was obliged to give up all work in consequence of a disease of the lungs, contracted while journeying to St. Albans in the previous December to preach the funeral sermon of his friend and benefactor, Dr. Clarke. He was advised to try the medicinal waters of Bristol, and his biographer records that while at Bristol he received much kindness and attention, among others from the Bishop of Worcester. His health, however, continued to decline, and he was further advised to take a voyage to some warmer climate. He could not see his way at first to accomplish this, on account of want of means; but a subscription, started by a clergyman of the Church of England, and supplemented by other friends and admirers of his own and other denominations, enabled Dr. Doddridge to set sail, with his wife, on 17th September, for Lisbon, where he landed on 13th October, and died twelve days afterwards, on 26th October 1751. He left one son and three daughters. Besides a number of sermons and pamphlets, Dr. Doddridge published the following works, which at one time exercised a strong influence on the religious thought of the country:—“The Family Expositor, containing a Version and Paraphrase of the New Testament, with Critical Notes and a Practical Improvement of each Section,” 1738; “The Rise and Progress of Religion in the Soul,” 1741; and “Some Remarkable Passages in the Life of the Honourable Col. James Gardiner, who was slain at the Battle of Preston-Pans, September 21, 1745,” 1747. In 1755 the Rev. Job Orton, a minister at Shrewsbury, collected and published Doddridge's Hymns under the title of “Hymns founded on various texts of the Holy Scriptures.” These Hymns, which were “composed to be sung after the author had been preaching on the texts prefixed to them,” were not unknown to many of Doddridge's acquaintances, for he appears to have circulated a number of

them, at any rate in manuscript, among his friends and correspondents. He tells himself, in his Memoir of Colonel Gardiner, of hymns which had been sent to that worthy soldier, and it is not at all unlikely that to other friends in Scotland, such as the Rev. Robert Blair of Athelstaneford, similar specimens of his Hymns were sent. Whether through Colonel Gardiner or through Blair, four of Doddridge's Hymns found their way into the 1745 Paraphrases, being Nos. XLIV. XXXI. IV. and XXXIV. of that collection, corresponding to Nos. II. XXXII. XXXIX. and LX. of the 1781 collection. Of these, three retain most of their original character, though they have all received touches from the hand of the improver; but the fourth, No. XXXII. of 1781, only retains one verse of Doddridge's composition, the first three verses being, as stated in the note to that Paraphrase, in all probability the composition of Dr. Hugh Blair. A Memoir of Dr. Doddridge, written by Mr. Orton, was published in 1765.

ANDREAS or ANDREW ELLINGER, born in 1526, was a native of Thuringia. He studied both letters and medicine at the University of Wittemberg, and in 1554 became a professor in the University of Leipzig. In 1569 or 1570 he was appointed by the Elector of Saxony to the first Chair of Medicine in the University of Jena, and afterwards to the Rectorship. He cultivated a taste for literature as well as for medicine, and seems to have employed much of his leisure in writing Latin verses. He translated the Gospels for Sundays into Latin verse, and probably the hymn given on page 107 is part of that work. He died at his post in Jena on 12th March 1582, leaving behind him several works, original, medical, and poetical.

JOHN LOGAN was the younger son of George Logan, tenant of a small farm at Soutra, in Midlothian, where the subject of this notice was born in the end of 1747 or beginning of 1748. His mother's name was Janet Watherstone, daughter of a respectable Lauderdale farmer. Both parents were zealously attached to the denomination of the Burghers, and John was destined by them for the ministry of that body. The foundation of his education may possibly have been laid in the parochial school of Fala and Soutra, but it is known that on his father removing to Gosford Mains, near Haddington, some time before 1762, John was sent to the school at Musselburgh, of which a Mr. Jeffray was then master, and boarded with an old woman, who belonged to the same religious denomination as his parents. In November 1762 he went to the University of Edinburgh, where he had as class-fellows, Robert Hunter, afterwards Professor of Greek in Edinburgh University; Michael Bruce, around whose name, coupled with Logan's, there has raged much controversy; Thomas Robertson, afterwards minister of Dalmeny; and Thomas Hardy, afterwards Professor of Church History in Edinburgh University. He appears to have been a successful student, especially in languages and Belles Lettres, and attracted the notice of Dr. Hugh Blair, between whom and Logan there sprang up a warm friendship. In 1765 he had apparently finished his studies in Arts, and began to study Theology, with the view of entering the ministry, not of the Burghers, however, but of the Church of Scotland. In 1766 he became acquainted with Lord Elibank, who not only admitted the young

student to his society, but gave him free access to his large library. On the recommendation of Dr. Blair, Logan was in 1768 appointed tutor to the youthful John Sinclair, so well known in later years as Sir John Sinclair, the compiler of the Statistical Account of Scotland. In the summer of that year he went with his pupil to Thurso Castle, the family seat of the Sinclairs of Ulbster, and it is thought that probably on his journey, either to or from the north, he paid a visit to Michael Bruce's father at Kinnesswood, and obtained from him the MSS. which Michael had copied out in preparation for publication. His somewhat awkward and retiring manner seems to have impressed Lady Janet Sinclair—the future baronet's mother—unfavourably, and Logan was soon succeeded in his post as tutor by his friend Robertson. On his return to the south, he submitted himself to the Presbytery of Dalkeith as a candidate for licence. He was examined by that Presbytery, but was transferred by them to the Presbytery of Haddington, who, about the end of September 1770, licensed him to preach. In 1770 he published—but without any indication of editorship, "Poems on Several Occasions, by Michael Bruce." In 1771 he was presented by the Magistrates and three of the Incorporations of Leith, with whom was joined the minister of the First Charge, to the Second Charge of the Parish of South Leith, another presentation being signed by the Session and one of the Incorporations in favour of Mr. John Snodgrass. The case was carried into the Court of Session, which decided in Logan's favour on 18th November 1772, and, after trials by the Presbytery of Edinburgh, he was ordained on 2nd April 1773. On 29th May 1775 he was appointed one of the General Assembly's Committee on the Paraphrases, and to him, along with Cameron, in great measure, the active work of the Committee seems to have been left. In the winter of 1779–80 he delivered a course of lectures in St. Mary's Chapel, Edinburgh, on the Philosophy of History, which were so successful that he repeated the course during the next winter. The post of assistant and successor to the Professor of Civil History in the University of Edinburgh fell vacant about this time, and Logan was encouraged to become a candidate, but, as a member of the Faculty of Advocates had always held this Professorship, the appointment was given to Alexander Fraser Tytler, afterwards Lord Woodhouselee. In 1781 he published part of his historical lectures under the title of "Elements of the Philosophy of History," which was quickly followed by "An Essay on the Manners of Asia." In the same year he published a volume of Poems, in which there appeared several pieces already published in 1770, among the poems of Michael Bruce, and nine Hymns. It was the publication of this volume that gave rise to the Logan-Bruce controversy, which, at first centred upon the "Ode to the Cuckoo," ultimately spread to many of the other poems, including the Hymns. The whole controversy is so wide, and, after all, so unsatisfactory, that it would not be profitable to enter upon it here at any length. A short statement of the case, however, will be found on page 48. In 1783 Logan offered a tragedy which he had written to the manager of Covent Garden Theatre, but, as the play was considered to contain political allusions unfavourable to the Government, its performance was prohibited by the Lord Chamberlain. To show how unfounded such a supposition was, Logan published his tragedy, but it never

became popular, and, though produced on the stage of the theatre in Edinburgh, it was so coldly received that it was withdrawn after a single performance. As in the case of Home, the author of "Douglas," the publication of "Runnamede" at once aroused the indignation of Logan's parishioners. Unfortunately, too, he had given way to intemperate habits, brought on, it is said, by disappointments and difficulties, and there is said to have been an even graver charge against him, and, anticipating proceedings in the Church Courts, he offered to resign his charge on condition of receiving a retiring allowance. In October of 1785 he went to reside in London, leaving his friends in Edinburgh—particularly Dr. Hugh Blair—to negotiate the terms of his resignation. A retiring allowance of £40 per annum was granted by the Kirk-Session, and his resignation was accepted by the Presbytery on 27th December 1786. In London he was employed in writing for the "English Review," and in 1788 he wrote "A Review of the Principal Charges against Warren Hastings," for which the publisher, Mr. Stockdale, was prosecuted by the House of Commons, but acquitted in December of 1789. Logan died at London on 28th December 1788. Two volumes of his sermons were published in 1790–91 under the editorship of Drs. Robertson, Blair, and Hardy, and he is also said to have been the author of "A View of Ancient History, by William Rutherford, D.D.," London, 1788–93, 2 vols. According to Dr. Robertson, his executor, Logan left in manuscript "'Electra,' a tragedy; 'The Wedding-day,' a tragedy, being a translation into blank verse of the 'Deserteur' of Mercier; 'The Carthaginian Heroine,' a tragedy, but of which there is only the first act finished; and about half a dozen of short lyric poems," as well as eight numbers of a magazine which he contemplated publishing under the title of "The Guardian." The Paraphrases with which Logan's name is associated are VIII. IX. X. XI. XXXI. XXXVIII. LIII. and LVIII. and Hymn V.; while he is said to have effected alterations on I. II. XVIII. XXIII. XXV. XXVIII. XLVIII. and LXIII.

The following extracts from the Records of South Leith Parish will be found interesting:—

*January 17th 1782.*—"The Session taking under their consideration the Intimation Mr. Logan made from the Pulpit last Lord's day, that the Additional Psalmody was to be introduced into the public worship, Sabbath next, without consulting either his Colleague or the Session, they apprehend this precipitant manner of introducing it will by no means answer the design of the General Assembly; the Session are unanimously of opinion that it should be deferred for some time untill the Congregation are provided in books. The Session appoint the Clerk to write Mr. Logan this Evening, and acquaint him of this their resolution."

*February 14th 1782.*—"At the desire of the members present, the clerk read Mr. Logan's letter addressed to him of the 19th January which they order to be ingrossed. The tenor whereof follows.

*'Leith, January 19th 1782.*

'I charge you, Mr. Alexander Lindsay, to sing the Psalms or Hymns which are to be read out in the pulpit of South Leith to Morrow; as Session Clerk you are to obey

the orders of the Session, as Precentor you are amenable only to the minister who presides in the public worship. If you refuse to comply with this order, I will prosecute you before the Presbytery of Edinburgh for disobedience to the Laws of the Church.

*Signed* JOHN LOGAN.'"

It does not appear what was the outcome of this action.

SAMUEL MARTIN was born on 17th July 1740. His father, John Martin, was schoolmaster of Anstruther-Easter, in Fife. He was licensed by the Presbytery of Dalkeith on 3rd August 1762, and was ordained to the Parish of Balmaghie in Kirkcudbrightshire, on 29th September 1768. A month afterwards, on 31st October, he married Elizabeth Lawson, who predeceased him on 8th March 1818. On 29th May 1775 he was appointed one of the Assembly's Paraphrase Committee, and contributed Paraphrase XII. to the 1781 Collection. On 24th September 1776 he was translated to the parish of Monimail in Fife, and on 16th April 1798 received the degree of D.D. from the University of St. Andrews. He died on 12th September 1829. His life was one of quiet work, and, though he does not appear to have taken an active part in the ecclesiastical questions of the day, he for many years held the post of Chaplain to the Lord High Commissioner. He published some "Sermons;" "A Poetical Epistle, addressed to the Princess of Wales," Edin. 1795; and "An Epistle in verse, occasioned by the death of James Boswell, Esq., of Auchinleck," Edin. 1795.

He had several children, of whom seven survived him.

He was succeeded in the parish by his grandson, Mr. James Brodie, who joined the Secession of 1843. The following letter from Mr. Brodie, which appeared in the "Free Church Magazine" for August 1847 will be found interesting:—

"To the Editor of the 'Free Church Magazine.'

"SIR,—In the interesting papers on the Paraphrases which you have lately published in your Magazine, the name of my grandfather, the late Dr. Martin of Monimail, appears as one of the committee appointed by the General Assembly, 'to revise and enlarge the collection of translations;' and the twelfth Paraphrase is marked as being by some attributed to him.

"I think it due to the memory of an esteemed and justly beloved relative, to state briefly the share he had in the work, and the opinion he entertained of the pieces selected. In the original proposal, I have every reason to believe that he fully concurred; but, though his name was put on the general committee, he had no active share in the work of compilation; that having been intrusted, as is usual in such appointments, to a small acting committee, and of their proceedings he decidedly disapproved. He sent in several metrical versions of different portions of Scripture of his own composition, among which was the one forming the twelfth of our present collection, and his family were led to understand that he had some share also in the eleventh. He transmitted, along with his own, several pieces written by a pious lady of his acquaintance. Much to his annoyance, however, when the printed volume appeared, he found that there was not one of what he considered his really valuable pieces that had been inserted, while the

compilation as a whole was very different from the collections he had been led to expect. Many of the Paraphrases he regarded as unsound, and never gave them out to be sung, either in the church or in the family. Even the twelfth, though an author might be supposed partial to his own composition, he commonly passed over, as not sufficiently devotional, and only sang it when the subject of reading or discourse happened to refer to the duty of preparing in youth for the trials of age, and the concerns of eternity.

“If we examine a little minutely the only portion of his contributions which the Committee thought worthy of insertion, we find that, besides the merit of smooth and simple versification, it possessed the high recommendation of being a close and faithful version of the original passage. There seems, therefore, good cause for regretting that the other more devotional pieces which he sent in have been thrown aside and lost; for, while we have Paraphrases and Hymns in abundance, we have very few faithful metrical translations of any portions of Scripture, excepting the Psalms,—I remain, yours truly,

“JAMES BRODIE.

“FREE MANSE, MONIMAIL, *July* 1847.”

JOHN MASON is supposed to have been born about the year 1630. His younger days were spent at Strixton, a village in Northamptonshire. He studied at Clare Hall College, Cambridge, graduating there as M.A. in 1668. He then became curate to the Rev. Mr. Sawyer at Isham, Northamptonshire, but can only have held that post for a few months, as we find him appointed to the vicarage of Stanton-Bury, Buckinghamshire, on 31st October 1668. In January 1674 he removed to the rectory of Water-Stratford, in which parish he continued to labour until his death in 1694. He was “a man of the deepest and most unaffected piety, maintaining as consistent a character in the religious world as any age has produced.” By Richard Baxter he was designated “the glory of the Church of England.” His *Spiritual Songs* were first published in 1683, and again published in 1692, with the addition of *Penitential Cries*. Only seven of the “Penitential Cries” are believed to be by Mason, the others having been the composition of the Rev. T. Shepherd, of Braintree, Essex, who afterwards published two sermons by Mason, entitling them “Mr. Mason’s Remains.” Besides the above-mentioned works, Mason also published “A little Catechism, with verses and sayings for Children.” “Select Remains” were edited by his grandson. The “Spiritual Songs” and “Penitential Cries” have been reprinted by James Taylor, Edinburgh, and by Daniel Sedgwick, London. Mason’s “Spiritual Songs” have sometimes been confused with the “Spiritual Songs” by Patrick Simson.

JOHN MORISON was born in the parish of Cairnie, Aberdeenshire, in 1750.<sup>1</sup> He studied at King’s College, Aberdeen, and, after finishing his academical course there,

<sup>1</sup> The following entry occurs in the Registers of the Parish of Cairney:—“12 June 1750.—  
Lawll to William Morison in Riggans Baptized, Witness .” This, as it is the  
only Morison mentioned in that year, may be the subject of this notice.

he went in 1768 to Greenland, a township in the parish of Dunnet, Caithness-shire, as tutor to the family of the laird, Mr. Manson. After two years he went to Banniskirk, in the parish of Halkirk, as tutor to the family of Mr. Williamson of Banniskirk. In 1771 he took his degree as M.A. at the University of Aberdeen, and about 1773 was employed as master of Thurso school. About this time, too, he was licensed, and on leaving Thurso, where he only remained about half a year, came to Edinburgh, with the view of further study, especially in Greek. Probably during his residence in Caithness-shire, he had become acquainted with John Logan, who was at Thurso Castle superintending the education of the youthful Sir John Sinclair of Ulbster; and on coming to Edinburgh, he was introduced to Dr. Macfarlane, minister of the Second Charge, Canongate, who was one of the Committee then at work upon the Paraphrases. Between 1771 and 1775 he contributed some poetical pieces to Ruddiman's "Edinburgh Weekly Magazine," under the signature of *Musæus*. He was encouraged by Dr. Macfarlane, and also probably by Logan, to compose some pieces for the projected Paraphrases, and accordingly submitted twenty-four such Hymns to the Committee. Of these, seven were accepted. One of the seven—Paraphrase XXXV.—was, we know, considerably altered; but from Burns's "Memoir of Rev. Dr. Macgill," we learn that four of the seven were only slightly altered. It is, unfortunately, not stated which these were, but it may be inferred that they were XIX. XXI. XXIX. and XXX., as it is generally held that XXVII. and XXVIII. were either altered largely by Logan, or written jointly by Morison and Logan. After leaving Edinburgh, he was engaged at Uppat, near Golspie, Sutherlandshire, as tutor in the family of Colonel Sutherland of Uppat. It is supposed that it was through the influence of the Bishop of Derry, who was then visiting Caithness, and was much impressed with Morison's abilities, that Mr. John Sinclair of Freswick, Sheriff of Caithness, presented him to the parish of Canisbay on its becoming vacant by the death of the Rev. James Brodie in December 1779. Morison was ordained to Canisbay on 26th September 1780, was returned as a commissioner to the General Assembly of 1781, and on 26th May of that year was appointed one of the Committee for revising the collection of Translations and Paraphrases to which he had himself contributed. He married, on 13th November 1786, Catherine, only daughter of Mr. James Black, tacksman of the Daugh, near Huntly, factor for the Duke of Gordon. He received the degree of D.D. from the University of Edinburgh on 3rd August 1792, on the recommendation of Professor Dalziel. He died on 12th June 1798, leaving three daughters, Mary, Anne, and Catherine. Besides the contributions to the "Weekly Magazine," he wrote the account of the parish of Canisbay for Sir John Sinclair's Statistical Account, and collected the topographical history of Caithness for Chalmers's "Caledonia." He also translated Herodian's History from the Greek, but the work was never published. His widow married, on 28th February 1802, Mr. James Leslie, preacher and schoolmaster at Canisbay, afterwards minister at Enzie. Three of Dr. Morison's rejected Paraphrases and one stanza of a fourth have been preserved, and are given on next page.

## I.

ISA. xl. 3-6.

- 1 His voice who preached in wilds, and bade  
The list'ning nations hear:  
Ye tribes of earth prepare. A God,  
A Saviour God is near.
- 2 Ye hills, with rever'nd heads receive  
Your Maker from the skies;  
To greet his glad approach, ye vales,  
With all your incense rise.
- 3 He comes : with songs of joy and peace,  
The sad in heart to cheer ;  
The blind his glorious train shall see,  
His voice the deaf shall hear.
- 4 All flesh together shall behold  
The glory of the Lord ;  
And men with faithful hearts shall trust  
In God's eternal Word.

## II.

ISA. xl. 9-12.

- 1 O Zion! from the mountains' tops  
Thy joy of heart proclaim ;  
Jerusalem! in songs of praise  
Exalt the glorious theme.
- 2 For lo! thy King and Saviour comes  
Judah! behold thy God ;  
To fix the realm of peace he comes,  
And break th' oppressor's rod.
- 3 His arm of pow'r shall quench the strong  
His arm shall crush the proud ;  
And heav'n and earth his deeds shall sing  
In warblings long and loud.

Numbers I., II., and III. may be found in "The Free Church Magazine" for May 1847 ; No. III. is also given in J. T. Calder's "History of Caithness ;" and No. IV. is taken from Burns's "Memoir of Dr. Macgill," where it is inserted as a specimen of what "has not proved a successful effort."

JOHN OGILVIE was the eldest son of Mr. James Ogilvie, minister of the First Charge, Aberdeen. He was born in Aberdeen in 1733, and studied at Marischal College there. He was licensed by the Presbytery of Aberdeen on 16th July 1755, and on 15th March 1759 he was ordained to the parish of Lumphanan, Aberdeenshire, where he only remained for a year, being translated on 27th March 1760 to Midmar, a parish in the same Presbytery (Kincardine O'Neil). His life here seems to have been one wholly devoted to the duties connected with his parish, and to literary pursuits. He was a most voluminous writer, and published a large number of poetical works, some sermons,

- 4 He with a shepherd's anxious care,  
Shall guard his flock from harm :  
The lambs shall in his bosom lie,  
And lean upon his arm.

- 5 To Him the faint shall look for strength,  
In him the weak be strong ;  
And tenderly he'll smooth the path  
Of those that are with young.

## III.

ISA. xliii. 10-13.

- 1 A new song to the Lord our God,  
All ends of earth begin ;  
In songs of praise break forth, ye isles,  
And all that dwell therein.
- 2 Ye rocks, with all your vocal tribes  
Aloft your voices raise.  
Ye seas, with all your swarms, declare  
The great Creator's praise.
- 3 And ye that oft in whelming floods  
His works of wonder view ;  
O sing of Him whose saving light  
Beams marvellous on you.
- 4 In hallelujahs long and loud,  
To Him all praise be giv'n ;  
Whose presence fills the spacious earth  
And boundless waste of heaven !

## IV.

ECCLES. xii.

And when the grinding sound is low,  
His tongue withholds its wonted flow,  
Before the crowing of the cock  
He feels his joyless slumbers broke,  
Which mirth and morning says are vain  
To charm away the sense of pain.



and some philosophical treatises, besides single articles on various subjects. He was a man of great learning, and it has been said of him that "had the same talent which Ogilvie threw away on a number of subjects been concentrated on one, and that one chosen with judgment and taste, he might have rivalled in popularity the most renowned of his contemporaries." On 22nd January 1771 he married Margaret Reid, who predeceased him on 18th September 1804. On 29th May 1775 he was appointed a member of the General Assembly's Committee on the Paraphrases, and contributed Paraphrase LXII. to the 1781 collection. He was a Fellow of the Royal Society of Edinburgh, and about 1785 received the degree of D.D. from the University of Aberdeen. He died on 17th November 1813, leaving three sons, James, Walter, and Simpson, and three daughters, Margaret, Jane, and Elizabeth. His principal works are: "Poems on Several Subjects," Lond. 1762, and two vols. Lond. 1769; "Paradise: a poem," 1769; "Philosophical and Critical Observations on Composition," two vols. Lond. 1774; "Sermons," Edin. 1766; "Inquiry into the Causes of the Infidelity and Scepticism of the Times," Lond. 1783; "The Theology of Plato compared with the Principles of Oriental and Grecian Philosophers," Lond. 1793; and "Britannia: a National epic poem in twenty books," Aberdeen, 1801.

THOMAS RANDALL was born in 1710. He studied at Edinburgh University, where he graduated as M.A. on 24th May 1730. On 21st March 1738 he was ordained and admitted to the parish of Inchtute. On 18th May 1744 he was one of those whose names were added to the Committee of the General Assembly on the Paraphrases, and he is believed to have been the author of the Eleventh of the collection of Translations and Paraphrases published in 1745—the Forty-ninth of the 1781 Collection. He married Mary, daughter of the Rev. Thomas Davidson, minister of the First Charge, Dundee, and widow of Thomas Elliot of Chapel-hill, Peebles, whose son, John Elliot, became a physician, and ultimately received a baronetcy. On 21st June 1770 he was translated to the First Charge of the parish of Stirling. In the disputed settlement of Mr. David Thomson in the parish of St. Ninian's, he, with the rest of the Presbytery, espoused the cause of the parishioners, and when, after seven years' litigation, the Presbytery met by order of the General Assembly on 29th June 1773 to admit Mr. Thomson to the parish, Mr. Randall was one of those who absented themselves as a protest against the settlement. For this contumacious conduct he was summoned to appear at the bar of the Assembly on 26th May 1774, and was there publicly rebuked by the Moderator. On 22nd March of the following year his wife died, leaving three sons and two daughters. Mr. Randall died on 21st July 1780. He published two single sermons in 1763 and 1777, and "Tracts concerning Patronage, with a candid Inquiry into the Constitution of the Church of Scotland in Relation to the Settlement of Ministers," Edin. 1770. 12mo. A posthumous work, "Remarks on the Subject of Modern Religious Divisions," was published in 1801. Edin., 12mo. His children's names were David, Thomas, William, Janet, and Mary. Thomas, afterwards minister of Lady Yester's parish, Edinburgh, succeeded his uncle, William Davidson, in the estate of Muirhouse, and assumed the name of Davidson.

WILLIAM ROBERTSON was the son of David Robertson of Brunton. He was licensed by the Presbytery of Kirkcaldy on 14th June 1711. After that he became minister of a congregation in London, but was called to the parish of Borthwick, to which he was admitted on 23rd September 1714. He married on 20th October 1720, Eleanor Pitcairn, daughter of David Pitcairn of Dreghorn. From Borthwick he was translated to Lady Yester's Church, Edinburgh, on 22nd November 1733, and from thence to the First Charge of Old Greyfriars Parish, Edinburgh, on 10th October 1736. In 1742 he was appointed one of the Paraphrase Committee. He died on 16th November 1745, leaving a widow, who died on 22nd November of the same year, and two sons and six daughters. His eldest son William was the celebrated historian, and through his daughter Mary, who married Mr. James Syme, minister of Alloa, he was the great-grandfather of Lord Brougham. He published a sermon, "Ministers ought to please God rather than men," Edin. 1737, and contributed three Paraphrases, XXV. XLII. and XLIII. to the collection published in 1745.

NAHUM TATE, son of the Rev. Faithful Tate, was born in Dublin in 1652. He was educated at Trinity College, Dublin, and seems to have adopted literature as his profession. He went to London, and in 1690, through interest at Court, was appointed Poet-Laureate in succession to Shadwell. His principal literary work was that of writing plays for the stage, but he also published a number of poems, both sacred and secular. In 1696, in conjunction with Dr. Nicholas Brady, chaplain to King William III., he published the "New Version of the Psalms," which, by an order in Council dated 3rd December 1696, was "Allowed and permitted to be used in all Churches, Chapels, and Congregations, as shall think fit to receive the same." In 1703 a Supplement to the New Version appeared, in which there were a number of Hymns written by Tate. Among these is found the "Song of the Angels at the Nativity of our Blessed Saviour," beginning—

"While shepherds watched their flocks by night,"

which was adopted by the compilers of the 1745 Paraphrases with some slight alteration. It was No. I. of the 1745 and 1751 collections, and No. XXXVII. of the collection published in 1781. Tate latterly fell into improvident and intemperate habits, and died within the precincts of the Mint, then a Sanctuary for debtors, in 1715.

ISAAC WATTS, the eldest of a family of nine, was born at Southampton on 17th July 1674. His father, also Isaac Watts, a schoolmaster in Southampton, was a staunch Nonconformist, a deacon in the Independent Chapel, and about the time of his eldest child's birth had been imprisoned for his adherence to Dissent. Brought up in the atmosphere of persecution, it is little wonder that when brighter times dawned young Isaac should adhere to the faith of his father. At the age of four Isaac Watts was sent to the grammar school of Southampton, of which the Rev. John Pinhorne was

master; and it is said that, even at that early age, he began to study Latin. He displayed so much ability as a scholar that some friends proposed to subscribe funds to send him to one of the Universities. This, however, he declined, and in 1690 went to an academy in London, which was presided over by Mr. Thomas Rowe, minister of the Independent Congregation of Haberdashers Hall. He attached himself to Mr. Rowe's congregation, and partook of his first communion with them when he was nineteen. The next year, 1694, he returned to his father's house, where for two years he devoted himself to quiet study. Probably during these two years most of his Hymns were written. The story is told of his complaining to his father of the compositions sung in the chapel—probably Sternhold and Hopkins' Psalms, to which the reply was made, "Give us something better," and *something better* was shortly produced in a Hymn entitled "A New Song to the Lamb that was slain," familiar to Scottish ears as Paraphrase LXV. About 1696 he became tutor to the family of Sir John Hartopp, at Stoke Newington; and in 1698 was chosen assistant to Dr. Isaac Chauncy, minister of the Independent Chapel, Mark Lane. This latter appointment does not seem to have interfered with his duties as tutor, and he remained with Sir John Hartopp until he was called, in January 1702, to succeed Dr. Chauncy as pastor of Mark Lane Congregation. In 1703 he published his "*Horæ Lyricæ*, Poems chiefly of the Lyric kind, in three Books." The same year his health broke down, and Mr. Samuel Price was appointed his assistant. In 1709 appeared his well-known "*Hymns and Spiritual Songs* in three Books," a volume which may be said to have revolutionized the method of praise in the British churches. In 1712 he was seized with a severe fever, which so shattered his already broken constitution that he was practically obliged to retire from active ministerial work. Mr. Price was appointed his colleague in the pastorate, and, though he continued occasionally to preach to his people, the oversight of the congregation was left to Mr. Price. Sir John Abney, who had been Lord Mayor of London in 1700, and who was himself a Nonconformist, invited him "to try the effect of change of air at his house of Theobalds: thither," says Southey, "Watts went, intending to stay there for a single week, and there he remained for six-and-thirty years, which was as long as he lived." At Theobalds all his wants were provided for, and, with the leisure he there enjoyed, he was enabled to devote his time to study, and from this country mansion-house were issued many volumes on various subjects. His fondness for children, though himself a bachelor, may be seen in the number of books he wrote for the benefit of the young. Best known among these are the "Divine Songs for Children," which even yet are a factor in the education of the young. In 1720 his works were published in six quarto volumes, and in 1728 he received the degree of D.D. from the Universities of Edinburgh and Aberdeen. He died at the age of seventy-four on 25th November 1748. No less than nineteen of his Hymns were included in the 1745 Paraphrases, and two others were chosen for the collection published in 1781. All of these were changed, some only slightly, others to a much greater extent: the Paraphrases with which his name is connected are—I. III. V. VII. XIII. XV. XX. XXII. XXIV. XL. XLI. XLVI. XLVII. LIV. LV. LVI. LVII. LXI. LXV. LXVI. LXVII. and Hymn IV.; while Paraphrases L. LI. LXIII. and LXIV. are in some measure indebted to him.

## CHAPTER V.

### LOGAN AND MICHAEL BRUCE.

IT is not our intention here to enter at any length upon the Logan-Bruce controversy. So much has already been written on this subject, that anything we might say would probably only add another to already numerous articles, and that without proving wholly satisfactory. Still, we are fully alive to the demand which may very fairly be made upon us for some justification of the position we have assumed in the matter of Logan and Bruce, and we shall endeavour as shortly as possible to fulfil this duty.

The relative claims of Logan and Bruce have been subjected by us to a very careful examination, without prejudice and without any other desire than really to determine, if possible, the author of many of the Paraphrases. The two chief exponents of Bruce's claims are Dr. M'Kelvie and Dr. Grosart. Both these writers have attacked Logan in almost every word he wrote, and while it is true that Dr. M'Kelvie preserved a semblance of fair dealing, his disciple, Dr. Grosart, casting off the trammels of justice and impartial reasoning, appears to us rather to have had in view the vilifying of Logan's character than the justification of Bruce's claims. Possession, says an old proverb, is nine points of the law. To deprive the possessor of his holding, the majority, at any rate, of these nine points must be proved to be untenable. The tenth point alone is not sufficient. But not so, apparently, in the case before us. Logan was in possession, but it has been assumed that because one point is apparently in Bruce's favour, therefore the other nine must be conclusively so. The one point to which Dr. M'Kelvie and Dr. Grosart cling is that Michael Bruce wrote a number of Hymns. The origin of these Hymns is stated to have been as follows. John Buchan, a young mason, after having resided in various towns throughout the country, came to settle in his native village of Kinnesswood. Being himself a lover of music and learned in the art, he started a class for church music, to whom he taught many of the new tunes he had learned in the various towns he had visited. "In the summer of 1764," says Dr. M'Kelvie,<sup>1</sup> "Michael Bruce joined Buchan's class. At the time of his doing so, the following doggerel rhymes, amongst others, were sung by the pupils when practising in school:—

' O mother dear Jerusalem,  
When shall I come to thee,  
When shall my sorrows have an end,  
Thy joys when shall I see?'

' The Martyrs' tune above the rest,  
Distinguished is by fame,  
On their account I'll sing this  
In honour of their name.'

' Fair London town where dwells the king  
On his imperial throne,  
With all his court attending him,  
Still waiting him upon.'

---

<sup>1</sup> "Life of Michael Bruce," page 100, *et. seq.* Michael was at this time eighteen years of age.

“Buchan, knowing Bruce to be both a poet and a scholar, requested him to furnish the class with verses which might be substituted for those we have quoted, which he considered as destitute of sentiment, and calculated to produce a ludicrous effect when sung to solemn airs. With this request Bruce complied, and wrote a number of Hymns, several verses of which, in consequence of being often sung in these rehearsals, became familiar to the inhabitants of the parish. The following have been attested to the writer as among the number:—

‘O happy is the man who hears  
Instruction’s warning voice;  
And who celestial wisdom makes  
His early, only choice.’

‘Few are thy days and full of woe,  
O man of woman born;  
Thy doom is written, Dust thou art,  
And shalt to dust return.’

‘The beam that shines from Zion hill,  
Shall lighten every land;  
The King that reigns in Salem’s tow’rs  
Shall all the world command.’

“Logan published a volume of Poems in his own name eleven years after he had given those of Bruce to the world. In that volume there are nine Hymns which, with other two furnished by Logan, were adopted the same year by the General Assembly as part of an enlargement which they made to the collection of Paraphrases previously added to the Psalmody of the Church. In VIII. XI. and XVIII. of this collection, the verses above quoted occur, and we have inserted these Hymns in this edition of Bruce’s Poems; holding, for the reasons already assigned, and for others which will be presently given, that they were written by our poet. These are all which our informants have been able to identify with certainty; and we will not venture to claim any piece for Bruce when we have not satisfactory evidence that it really belonged to him. Others less scrupulous on this point might, with perfect propriety, have inserted the whole eleven.”

Dr. Grosart, “less scrupulous” than Dr. M’Kelvie, *has* inserted the whole eleven, with the addition of two others not included among the Paraphrases, Hymns III. and V. of Logan’s volume. To justify himself in this, he asserts that these are the *Gospel Sonnets* spoken of by Alexander Bruce (Michael’s father). “They are,” he goes on to say,<sup>1</sup> “what Bruce the elder regarded as the jewels of the quarto volume entrusted to Logan; they are the ‘sacred pieces’ immediately missed by the villagers when the volume of 1770 reached them; they were personally committed to memory (‘learned by heart,’ is the expressive Scotticism) by David Pearson, John Birrel, the Bickertons, Arnots, Hendersons, and, indeed, the whole community, between 1764 and 1767, or *seventeen* years before Logan published them; or, reckoning from 1767, fourteen years. There were extant so recently as 1837 written copies of all, and bearing these dates, as Dr. M’Kelvie discovered almost immediately after his edition of the Poems was issued, as over and over he assured me, and as I have since had confirmed by persons of indisputable integrity.”

Now it will be noticed that there were three verses *attested* to Dr. M’Kelvie as

<sup>1</sup> Works of Michael Bruce, page 102.

written by Michael Bruce for Buchan's class. These were to take the place of *doggerel* verses such as were noted just immediately before. Bruce was asked by Buchan to write verses, and lo! according to Dr. M'Kelvie, he wrote *Hymns*, "several verses of which, in consequence of being often sung in these rehearsals, became familiar to the inhabitants of the parish." And yet when the inhabitants of the parish were appealed to, only three straggling verses could be attested—by whom we are not told. Surely these Hymns were not taught to the class from one single manuscript of Bruce's, and that one manuscript afterwards handed over to Logan. We cannot but imagine that some copies of these Hymns were preserved by those who learned them. Dr. Grosart asserts that there were such copies, but condescends upon no particulars save general hearsay. David Pearson, in writing to Dr. Anderson, said, "They may as well ascribe to Logan the framing of the universe as the writing of these poems. . . . There were many excellent poems in this book, a part of which furnishes Logan's own collection. I perfectly remember several lines. Thus in 'The Complaint of Nature,'—

'Who from the carments of the tomb  
Can raise the human mold?'

Another Hymn which Bruce wrote upon the Millennium, Logan has copied what I remember perfectly,—

'The beam that shines from Zion's hill  
Shall lighten every land,  
The King that reigns in Salem's tow'rs  
Shall all the world command.'

These Hymns as they stand in Logan's works are considerably altered."<sup>1</sup>

And yet the only two specimens condescended upon are unaltered. What becomes of the memory of "John Birrel, the Bickertons, Arnots, Hendersons, and, indeed, the whole community" of Dr. Grosart? Could none of them corroborate the statement of Pearson? Could none of them remember the *unaltered* Hymns which they learned in that music class? Truly, on such hearsay evidence as has been advanced, we cannot assign the Paraphrases or yet Logan's Hymns to Michael Bruce. The one point in Bruce's favour seems to us to break down on examination. Logan was in possession; he is, to our mind, in possession still of the title to the authorship of the Paraphrases. "Sacred pieces" the villagers are said to have missed from the Poems of 1770; Bruce's father missed his son's "Gospel Sonnets." We are inclined to believe, with the Rev. Robert Small, that these "Gospel Sonnets" or "sacred pieces" were what Dr. M'Kelvie has stated to have been among the number of poems not recovered from Logan, namely—"Sacred Metaphors," a number of Scripture figures poetically illustrated," which would probably answer to the title "Gospel Sonnets" much better than Paraphrases or Hymns. The whole question of Logan and Bruce has been most ably and temperately discussed by the Rev. Robert Small of Edinburgh, in two articles in the "British and Foreign Evangelical Review" for April and October 1879. Mr. Small has devoted much labour to examining minutely the internal evidence of the Paraphrases, and his verdict is that all of them substantially belong to Logan. The examination of external evidence, too,

<sup>1</sup> M'Kelvie, pp. 105, 106.

which is most carefully gone into, confirms Mr. Small in this view; and we certainly think that he has proved his case. We therefore cannot do better than refer our readers to those articles for a full, temperate, and exhaustive discussion on the claims of Logan and Bruce. While we cannot deny that Bruce wrote the verses indicated above, and while it may be that some poem forming the groundwork of "The Complaint of Nature" was also written by him, we cannot accept as conclusive evidence the statements made by Dr. M'Kelvie and Dr. Grosart, and we cannot trust implicitly to the memory of such as, having *learned* these poems *by heart*, are yet unable to remember more than the straggling verses already mentioned. There is such a vagueness about Dr. M'Kelvie's, and specially about Dr. Grosart's statements, that we feel compelled to leave the possession of authorship in Logan's hands; and even the verses quoted, under a certain amount of reservation, we do not feel inclined to hand over to Bruce.

On the subject of Logan and Bruce the reader may consult the following among other publications:—

LOCHLEVEN and OTHER POEMS. By MICHAEL BRUCE. With a Life of the Author from original Sources. By THE REV. WILLIAM M'KELVIE, Balgedie, Kinross-shire. Edinburgh: Published by M. Paterson, 1837.

THE WORKS of MICHAEL BRUCE. Edited, with Memoir and Notes, by the Rev. Alexander B. Grosart, Kinross. Edinburgh: Wm. Oliphant & Co.; London: Hamilton, Adams, & Co., 1865.

POEMS on SEVERAL OCCASIONS. By MICHAEL BRUCE. A new Edition. Edinburgh: Printed by D. Ramsay and Son, for Archibald Constable & Co. and Others, 1807. This is a Reprint of an Edition published in 1796, edited by Principal Baird.

POEMS; and RUNNAMEDE, a Tragedy. By the Rev. John Logan, F.R.S. Edinburgh, one of the Ministers of Leith. A new Edition, with a Life of the Author. Edinburgh: Printed for Gavin Cunningham, 1807.

The Same—with the Life revised. Edinburgh: Bell & Bradfute, and Others, 1812.

SERMONS. By the late Rev. John Logan, F.R.S., etc. In two Volumes. A new Edition. To which is prefixed a Memoir of Logan, believed to have been written by Dr. Robertson of Dalmeny. Edinburgh: Macredie, Skelly, & Co., 1822.

ODE TO THE CUCKOO. Edinburgh, 1770. With Remarks on its Authorship. In a Letter to John Campbell Shairp, Esq., LL.D. . . . By David Laing. Edinburgh, 1873.

MICHAEL BRUCE AND THE ODE TO THE CUCKOO. An Article by Principal Shairp in reply to the preceding, in *Good Words* for November 1873.

MICHAEL BRUCE AND THE AUTHORSHIP OF THE ODE TO THE CUCKOO. Article by John Small, M.A. [late Librarian, Edinburgh University Library], in the *British and Foreign Evangelical Review*, July 1877.

MICHAEL BRUCE *versus* JOHN LOGAN. Articles by Rev. Robert Small, M.A., in *British and Foreign Evangelical Review*, April and October, 1879.

CHAPTER VI.

NOTES REGARDING THE EDITIONS OF THE PARAPHRASES.

1745.

THE first edition of the Paraphrases, which is very rare, bears the following title :—

TRANSLATIONS  
AND  
PARAPHRASES  
OF  
SEVERAL PASSAGES OF SACRED SCRIPTURE

COLLECTED AND PREPARED

*By a COMMITTEE APPOINTED BY THE GENERAL  
ASSEMBLY OF THE CHURCH OF SCOTLAND*

AND BY THE ACT OF LAST GENERAL ASSEMBLY, TRANSMITTED TO  
PRESBYTERIES FOR THEIR CONSIDERATION

*EDINBURGH*

PRINTED BY ROBERT FLEMING AND COMPANY

Printers to the Church of SCOTLAND

MDCCLV.



Prefixed to this title-page is the following extract from the Minutes of the Assembly :—

“*Edinburgh, 18th May 1745.*—THE General Assembly of the Church of Scotland had laid before them by their Committee, some Pieces of sacred Poesy, under the Title of *Translations and Paraphrases of several Passages of sacred Scripture*, composed by private Persons; and though the Assembly have not sufficient Time to consider these Poems maturely, so as to approve or disapprove of them; yet they judge they may be printed; and do remit the Consideration of them to the several Presbyteries in order to their transmitting their Observations to the next General Assembly; that they, or any subsequent Assembly, may give such Orders about the whole Affair, as they shall judge for Edification: and the Assembly appoint this their resolution to be prefixed to the Impression.—Extracted by WILLIAM GRANT, Cl. Eccl. Scot.”

Following the title-page comes the ADVERTISEMENT, which occupies two pages, and is in the following terms :—

#### “ ADVERTISEMENT.

“It has been often and earnestly desired by pious and devout Persons, to have our *Psalmody* enlarged, by joining with the *Psalms of David* some other *Scriptural Songs*, out of the *New Testament* as well as the *Old*. The Church of *Scotland* had this Design in View not long after the Revolution, and it has been at different Times under their Deliberation, as appears by several Acts and Recommendations of General Assemblies. By Act of Assembly 1742, a Committee was appointed to collect and prepare Translations and Paraphrases of SACRED WRIT in verse: This Committee having made no Report, the Assembly 1744 renewed their Appointment on them for this Purpose, and added some others to their Number. In Consequence of these Appointments of the Assembly, Letters were writ, in Name of this Committee, to the several Presbyteries, desiring them to send any Materials they could furnish for this pious Design. These Poems, which are now printed, and transmitted to Presbyteries by Act of Assembly, are partly collected from the pious and ingenious Dr. *Watts*, and some other Writers, with such Alterations as appeared to fit them more for the present Purpose; and partly furnished by Ministers of this Church. The Use for which they were intended, required Simplicity and Plainness of Composition and Stile. The Committee who prepared them chiefly aimed at having the Sense of Scripture express'd in easy Verse; such as might be fitted to raise Devotion, might be intelligible to all, and might rise above Contempt from Persons of better Taste.”

Pages 1 to 76 are occupied with the Translations and Paraphrases, and two pages of an index close this small 12mo volume.

The 1745 edition has been reprinted, it is believed, some nine or ten times, but the reprints may be considered to be as rare as the original edition.

## 1751.

The 1751 edition seems to be even rarer than that of 1745, for what reason we cannot say. We have been unable to find a single copy, though it is clear from the Minutes of Assembly and of Presbyteries, as well as from the ADVERTISEMENT of reprints, that such an edition was printed. This would also appear to be borne out by the title of an edition published in 1754, which runs thus:—"TRANSLATIONS and PARAPHRASES OF SEVERAL PASSAGES OF SACRED SCRIPTURE. Collected and prepared By a *Committee* appointed by the General Assembly of the Church of SCOTLAND. And, by the Act of Assembly 1745, transmitted to Presbyteries for their consideration. The Third Edition Revised and corrected according to Appointment of the GENERAL ASSEMBLY 1749. PRINTED in the YEAR M,DCC,LIV."<sup>1</sup> We take it that the *third edition* refers back to that of 1751 as the *second* edition, that of 1745 being the *first*. It may be, however, that this impression of 1754 is the third edition of those printed in 1751. The title of subsequent reprints runs thus:—"SCRIPTURE SONGS or TRANSLATIONS," etc., and the pages are headed, sometimes as "Song I.," "Song II.," etc., or as "Hymn I.," "Hymn II.," etc. The ADVERTISEMENT of the 1754 edition, which was probably also that of the 1751 edition, contains the following paragraph in addition to the Advertisement which had already appeared in 1745:—

"The General Assembly 1749 did by their Act, transmit these Translations and Paraphrases to the Committee, with Instructions to consider the Amendments which have been Offered by Presbyteries, to admit such as they judge proper and material, and to cause print a new Impression of the Collection so amended, in order to its being again transmitted to Presbyteries: Accordingly the proposed Amendments have been carefully considered and examined by the Committee, and many of them admitted into this new impression."

In the Advertisement to subsequent reprints, the last sentence of the foregoing is altered to "and many of them admitted into their Edition of 1751, from which this was printed." Probably this sentence was worded so as to avoid prosecution by the printer to the Church, by firms publishing the Paraphrases without any legal right to do so. As has been noticed on page 15, copies of the revised Paraphrases were sent down to Presbyteries in 1750; but it may be assumed, from the evidence above quoted, that those copies, though issued in 1750, bore the date 1751.

The index to this and the 1745 edition will be found on page 59.

## 1781.

The first edition of the present collection of Paraphrases is a 12mo volume of 126 pages. It bears the following title:—

<sup>1</sup> This edition was reprinted as an Appendix to a Pamphlet entitled "Remarks on the Innovations in the Public Worship of God proposed by the Free Presbytery of Hamilton." Edinburgh: Bell & Bradfute, 1854. The original 1754 Edition is very badly printed. It contains a great many typographical errors, and almost appears as though it were a proof.

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# Translations and Paraphrases

*IN VERSE*

OF SEVERAL PASSAGES OF

## SACRED SCRIPTURE

COLLECTED AND PREPARED BY A COMMITTEE OF THE  
GENERAL ASSEMBLY OF THE CHURCH OF SCOT-  
LAND, IN ORDER TO BE SUNG IN CHURCHES.

---

Design of the Burning Bush, with Motto,  
*Nec tamen consumebatur.*

---

*EDINBURGH*

PRINTED AND SOLD BY J. DICKSON

Printer to the Church of Scotland

MDCCLXXXI

On pages iii and iv is printed the following ADVERTISEMENT:—"As it has been the general sentiment of devout persons, that it would be of advantage to enlarge the Psalmody in public worship, by joining with the Psalms of David some other passages of Scripture, both from the Old and the New Testament, this design has been at several times under the deliberation of the Church of Scotland. In consequence of an act of the General Assembly, appointing a Committee to prepare some Paraphrases of sacred writ in verse for this purpose, a Collection of such Paraphrases was published in the year 1745; and has been used in several churches in public worship.

"It having been represented to the General Assembly in the year 1775, that it was proper this Collection should be revised, and some additions made to it, a Committee was appointed, with instructions to receive and consider any corrections, or additional materials, that might be laid before them.

"By this Committee the Collection now published has been prepared. All the Translations and Paraphrases which had appeared in the former publication are, in substance, retained. But they have been revised with care. Many alterations, and, it is hoped,

improvements, are made upon them. A considerable number of new Paraphrases are added. They are all now arranged according to the order in which the several passages of Scripture lie in the Bible; and a few Hymns are subjoined."

Pages v and vi are occupied with the following "ACT OF THE ASSEMBLY:"—"At Edinburgh, 1st June 1781, Sess. 8.—There was produced, read and agreed to by the General Assembly, the Report of the Committee concerning the *Translations and Paraphrases, in verse, of several passages of Sacred Scripture*, which had been prepared by a Committee of a former Assembly; and the General Assembly, in terms of said report, did, and hereby do, appoint these Translations and Paraphrases to be transmitted to the several Presbyteries of this Church, in order that they may report their opinion concerning them to the ensuing General Assembly; and in the mean time they allow this Collection of Sacred Poems to be used in public worship, in congregations where the Minister finds it for edification. The General Assembly likewise renew the appointment of the Committee; with power to judge of any corrections or alterations of these Poems that may be suggested previous to their transmission; and with direction to cause a proper number of copies, with such corrections as they approve, to be printed, for the consideration of Presbyteries, and for public use. They ordain the expence already incurred by printing this collection for the inspection of the Members of this Assembly to be defrayed out of the public funds of the Church. And in order to prevent it from being afterwards printed in a careless and incorrect manner, they authorise and appoint the Printer to the Church to print and publish it for sale, under the direction of the Committee. And that he may be enabled to sell the copies at a moderate price, the General Assembly did, and hereby do, grant to him the exclusive privilege of printing and publishing this Collection of Translations and Paraphrases for the term of five years.—Extracted by JOHN DRYSDALE, Cl. Eccl. Scot."

Pages 1 to 113 are occupied by the Paraphrases, pages 114 to 122 by the Hymns, and pages 123 to 126 by the Index of "Passages of Scripture paraphrased."

It is this collection of Paraphrases, which was sent down to Presbyteries in 1781, and which has never received the formal sanction of the Assembly, that is still printed along with the Scottish Metrical Version of the Psalms and bound up with it at the end of Bibles. It has won an established place in the manuals of praise, not only in the Church of Scotland, but among many other sister Churches; and that place it has held for over one hundred years, a much longer period than, we believe, any of the more modern and larger Hymn-Books will ever continue to hold. Many of its Paraphrases have found their way into Hymn-Books all over the world, and it is perhaps worthy of note that when the Episcopalians of Scotland began, about the end of last or beginning of the present century, to introduce small collections of Hymns into their churches, the Translations and Paraphrases of the Church of Scotland were largely drawn upon for material. Few denominations there are in Scotland who have not silently adopted these Paraphrases, which have thus, during their 107 years of existence, become part and parcel of the standard religious literature of Scotland. With all their faults,—faults of omission and faults of commission,—which we frankly allow, it is yet to be hoped that the time is far distant when the Scottish clergy and the Scottish people are ashamed of their

PSALMS AND PARAPHRASES.

THE PARAPHRASES.



INDEX OF "PASSAGES OF SCRIPTURE PARAPHRASED" for the Editions of 1745 and 1751. For the sake of reference, the number of the 1745 and 1751 Paraphrase is on the Left hand of the Passage of Scripture, and the number of the corresponding 1781 Paraphrase on the Right hand. A third column indicates the page of this book on which the Paraphrase will be found.

1751-1745	1781 Page	1751-1745	1781 Page
1. Luke ii. 8-15 . . . . .	37 110-111	24. Job viii. 11-22 . . . . .	6 70-71
2. Luke i. 46-56 . . . . .	36 109	25. Luke xv. 13-25 . . . . .	40 116-117
3. Luke ii. 29-33 . . . . .	38 112-113	26. Matt. xi. 25 to the end . . . . .	34 105
4. Luke iv. 18, 19 . . . . .	39 114-115	27. Isaiah lv. . . . .	26 97
5. Isaiah xliii. 1-13 . . . . .	23 90-91	28. Isaiah ii. 2-6 . . . . .	18 82-83
6. Isaiah liii. . . . .	25 95	29. Isaiah xxvi. 1-6 . . . . .	20 86-87
7. Philip. ii. 6-12 . . . . .	52 134	30. 1 John iii. 1-4 . . . . .	63 152-153
8. Heb. iv. 14, 15, 16 . . . . .	57 142-143	31. Hab. iii. 17, 18 . . . . .	32 100-101
9. Rev. v. 6-14 . . . . .	65 156-157	32. 2 Tim. i. 12 . . . . .	54 136-137
10. Matt. vi. 9-14 . . . . .	33 103	33. 2 Tim. iv. 6, 7, 8, and 18 . . . . .	55 138-139
11. 1 Cor. xiii. . . . .	49 129	34. Heb. xiii. 20, 21 . . . . .	60 148-149
12. Heb. xii. 1-13 . . . . .	59 147	35. Rom. viii. 31 to the end . . . . .	48 126-127
13. Job i. 21 . . . . .	3 66-67	36. Prov. viii. 1, 22-36 . . . . .	13 76-77
14. John xiv. 1-5 . . . . .	42 120	37. Genesis i. . . . .	1 62-63
15. John xiv. 25-29 . . . . .	43 121	38. Rev. xxi. 1-9 . . . . .	67 160-161
16. Isaiah xl. 27-31 . . . . .	22 88-89	39. Job iii. 17-20 . . . . .	4 68
17. Isaiah xlix. 13-17 . . . . .	24 92-93	40. 1 Pet. i. 3-5 . . . . .	61 150-151
18. Job ix. 2-10 . . . . .	7 72-73	41. 1 Cor. xv. 52 to the end . . . . .	50 130-131
19. Titus iii. 3-9 . . . . .	56 140-141	42. 2 Cor. v. 1-11 . . . . .	51 132-133
20. John iii. 14-19 . . . . .	41 118-119	43. Rev. vii. 13-17 . . . . .	66 158-159
21. Rom. iii. 19-22 . . . . .	46 125-126	44. Gen. xxviii. 20, 21, 22 . . . . .	2 64
22. Rom. vi. 1, 2, 6 . . . . .	47 125-126	45. Rev. i. 5-9 . . . . .	64 154
23. Rom. ii. 4, 5 . . . . .	45 123		

INDEX OF "PASSAGES OF SCRIPTURE PARAPHRASED"  
for Edition of 1781.

No.	Page	No.	Page
1. Genesis i. . . . .	62	24. Isaiah xlix. 13-17 . . . . .	92
2. Genesis xxviii. 20-22 . . . . .	64	25. Isaiah liii. . . . .	94
3. Job i. 21 . . . . .	66	26. Isaiah lv. . . . .	96
4. Job iii. 17-20 . . . . .	68	27. Isaiah lvii. 15, 16 . . . . .	98
5. Job v. 6-12 . . . . .	69	28. Isaiah lviii. 5-9 . . . . .	98
6. Job viii. 11-22 . . . . .	70	29. Lament. iii. 37-40 . . . . .	98
7. Job ix. 2-10 . . . . .	72	30. Hosea vi. 1-4 . . . . .	99
8. Job xiv. 1-15 . . . . .	74	31. Micah vi. 6-9 . . . . .	99
9. Job xxvi. 6 to the end . . . . .	76	32. Habak. iii. 17, 18 . . . . .	100
10. Prov. i. 20-31 . . . . .	76	33. Matth. vi. 9-14 . . . . .	102
11. Prov. iii. 13-17 . . . . .	77	34. Matth. xi. 25 to the end . . . . .	104
12. Prov. vi. 6-12 . . . . .	77	35. Matth. xxvi. 26-29 . . . . .	106
13. Prov. viii. 22 to the end . . . . .	78	36. Luke i. 46-56 . . . . .	108
14. Eccles. vii. 2-6 . . . . .	80	37. Luke ii. 8-15 . . . . .	110
15. Eccles. ix. 4, 5, 6, 10 . . . . .	80	38. Luke ii. 25-33 . . . . .	112
16. Eccles. xii. 1 . . . . .	81	39. Luke iv. 18, 19 . . . . .	114
17. Isaiah i. 10-19 . . . . .	81	40. Luke xv. 13-25 . . . . .	116
18. Isaiah ii. 2-6 . . . . .	82	41. John iii. 14-19 . . . . .	118
19. Isaiah ix. 2-8 . . . . .	84	42. John xiv. 1-7 . . . . .	120
20. Isaiah xxvi. 1-7 . . . . .	86	43. John xiv. 25-28 . . . . .	121
21. Isaiah xxxiii. 13-18 . . . . .	87	44. John xix. 30 . . . . .	122
22. Isaiah xl. 27 to the end . . . . .	88	45. Romans ii. 4-8 . . . . .	122
23. Isaiah xlii. 1-13 . . . . .	90	46. Romans iii. 19-22 . . . . .	124





## NOTE.

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The texts of the following paraphrases and hymns have been taken from the undermentioned volumes :—

1745 PARAPHRASES, from the edition of 1745.

1751 PARAPHRASES, from "Scripture Songs: or Translations and Paraphrases of Several Passages of Sacred Scripture. Collected and prepared by a Committee appointed by the General Assembly of the Church of Scotland. A new Edition, Revised and Corrected according to the Appointment of the General Assembly, 1749. Glasgow: Printed for John and James Robertson and James Duncan, MDCCLXXVI."

The text of this edition has been collated with many others, particularly the edition of 1754, and the variations noted.

1781 PARAPHRASES, from the edition of 1781.

WATTS' HYMNS, from "Hymns and Spiritual Songs, In three Books," etc. "The Thirty-Second Edition." London: Printed for T. Longman and others, MDCCLXX.

The italics of this edition of Watts' Hymns have been indicated throughout the following pages by quotation marks.

DODDRIDGE'S HYMNS, from "Hymns founded on Various Texts in the Holy Scriptures. By the late Rev. P. Doddridge, D.D. Published from the Author's Manuscript by Job Orton. The Third Edition. London: for J. Buckland and others, 1766."

ADDISON'S HYMNS, from "The Spectator." London: Printed for J. & R. Tonson in the Strand, MDCCLXV. ALL THE OTHER HYMNS have been taken from the volumes indicated in the *Notes* or at the top of the hymn.

THE NOTES AS TO AUTHORSHIP OR SOURCE, ETC., will be found at the top of each paraphrase. Many lists have been consulted, and it must be borne in mind that much of the information here recorded is traditional, though where it was possible to adduce proof, that has been done.

THE PARAPHRASES AND HYMNS have been arranged in the order of the edition of 1781. The corresponding paraphrases of 1751 and 1745 are then given in parallel columns or on the same page, then follow the hymns or hymn from which the paraphrase was adopted, or hymns or poems connected with the paraphrase.

ISAAC WATTS, D.D. *Hymn 147, Book II.*—Watts' Hymn, with the omission of the last verse, appears almost unaltered in 1745. A curious mistake will be noticed in v. 8, l. 3, where *gazing* is given instead of *grazing*.

1781.

I.—GENESIS, i.

I.

LET heav'n arise, let earth appear,  
L said the Almighty Lord :  
The heav'n arose, the earth appear'd,  
at his creating word.

II.

Thick darkness brooded o'er the deep :  
God said, "Let there be light ;"  
The light shone forth with smiling ray,  
and scatter'd ancient night.

III.

He bade the clouds ascend on high ;  
the clouds ascend, and bear  
A wat'ry treasure to the sky,  
and float upon the air.

IV.

The liquid element below  
was gather'd by his hand ;  
The rolling seas together flow,  
and leave the solid land.

V.

With herbs, and plants, and fruitful trees,  
the new-form'd globe he crown'd,  
Ere there was rain to bless the soil,  
or sun to warm the ground.

VI.

Then high in heav'n's resplendent arch  
he plac'd two orbs of light ;  
He set the sun to rule the day,  
the moon to rule the night.

VII.

Next, from the deep, th' Almighty King  
did vital beings frame ;  
Fowls of the air, of ev'ry wing,  
and fish of every name.

VIII.

To all the various brutal tribes  
he gave their wond'rous birth ;  
At once the lion and the worm  
sprung from the teeming earth.

IX.

Then, chief o'er all his works below,  
at last was Adam made ;  
His Maker's image bless'd his soul,  
and glory crown'd his head.

X.

Fair in th' Almighty Maker's eye  
the whole creation stood.  
He view'd the fabric he had rais'd,  
his word pronounc'd it good.

1751.

XXXVII.—GENESIS, i.

I.

NOW, let the spacious world arise,  
N said the Creator LORD :  
At once th' obedient earth and skies  
rose at his sov'reign word.

II.

Dark was the deep, the waters lay  
confus'd and drown'd the land :  
He call'd the light ; the new-born day \*  
attends on his command.

III.

He bids the clouds ascend on high ;  
the clouds ascend, and bear  
A wat'ry treasure to the sky,  
and float on softer air.

IV.

The liquid element below  
was gather'd by his hand ;  
The rolling seas together flow,  
and leave the solid land.

V.

With herbs and plants (a flow'ry birth,)  
the naked globe he crown'd  
Ere there was rain to bless the earth  
or sun to warm the ground.

VI.

Then he adorn'd the upper skies ;  
behold the sun appears :  
The moon and stars in order rise,  
to mark out months and years.

VII.

Out of the deep th' Almighty King  
did vital beings frame ;  
And painted fowls of ev'ry wing,  
and fish of ev'ry name.

VIII.

He gave the lion and the worm  
at once their wond'rous birth :  
And grazing beasts, of various form, †  
rose from the teeming earth.

IX.

Then, chief o'er all his works below,  
at last was Adam made ;  
His Maker's image bless'd his soul,  
and glory crown'd his head. ‡

X.

Thus glorious in the Maker's eye  
the young creation stood :  
He saw the building from on high ;  
his word pronounc'd it good.

\* In the 1754 Edition this reads "a new-born Day."

† In the 1754 Edition the reading again is *gazing*.

‡ See Minute of Presbytery of Edinburgh, 30th March 1748.

Some changes were made in 1751, and further changes in 1781. Those for the last edition were effected, according to some, by Cameron, according to others by Logan, or by Logan and Cameron together.

1745.

XXXVII.—GENESIS, i.

I.

NOW, let the spacious World arise,  
said the Creator LORD :  
At once th' obedient Earth and Skies  
rose, at his sov'reign Word.

II.

Dark was the Deep, the Waters lay  
confus'd, and drown'd the Land :  
He call'd the Light ; the new-born Day  
attends on his Command.

III.

He bids the Clouds ascend on High ;  
the Clouds ascend, and bear  
A wat'ry Treasure to the Sky,  
and float on softer Air.

IV.

The liquid Element below  
was gather'd by his Hand :  
The rolling Seas together flow,  
and leave the solid Land.

V.

With Herbs and Plants (a flow'ry Birth)  
the naked Globe he crown'd,  
E're there was Rain to bless the Earth,  
or Sun to warm the Ground.

VI.

Then he adorn'd the upper Skies ;  
behold the Sun appears :  
The Moon and Stars in Order rise ;  
to mark out Months and Years.

VII.

Out of the Deep, th' Almighty King  
did vital Beings frame ;  
And painted Fowls of ev'ry Wing,  
and Fish of ev'ry Name.

VIII.

He gave the Lion, and the Worm,  
at once, their wondrous Birth ;  
And gazing Beasts, of various Form,  
rose from the teeming Earth.

IX.

Adam was fram'd of equal Clay,  
the Sov'reign of the rest :  
Design'd for nobler Ends than they ;  
with GOD's own Image bless'd.

X.

Thus, glorious in the Maker's Eye,  
the young Creation stood :  
He saw the Building from on high,  
his Word pronounc'd it good.

WATTS.

BOOK II., HYMN 147.

*The creation of the world.* GEN. i.

I.

"NOW let a spacious world arise,"  
Said the Creator Lord ;  
At once th' obedient earth and skies  
Rose at his sov'reign word.

II.

Dark was the deep ; the waters lay  
Confus'd, and drown'd the land ;  
He call'd the light ; the new-born day  
Attends on his command.

III.

He bids the clouds ascend on high ;  
The clouds ascend and bear  
A wat'ry treasure to the sky,  
And float on softer air.

IV.

The liquid element below  
Was gather'd by his hand ;  
The rolling seas together flow,  
And leave the solid land.

V.

With herbs and plants (a flow'ry birth)  
The naked globe he crown'd,  
Ere there was rain to bless the earth,  
Or sun to warm the ground.

VI.

Then he adorn'd the upper skies ;  
Behold, the sun appears,  
The moon and stars in order rise,  
To mark out months and years.

VII.

Out of the deep th' Almighty King  
Did vital beings frame,  
The painted fowls of ev'ry wing,  
And fish of ev'ry name.

VIII.

He gave the lion and the worm  
At once their wondrous birth,  
And grazing beasts of various form  
Rose from the teeming earth.

IX.

Adam was fram'd of equal clay,  
Tho' sov'reign of the rest,  
Designed for nobler ends than they,  
With God's own image bless'd.

X.

Thus glorious in the Maker's eye  
The young creation stood ;  
He saw the building from on high,  
His word pronounced it good.

XI.

Lord, while the frame of nature stands,  
Thy praise shall fill my tongue :  
But the new world of grace demands  
A more exalted song.

PHILIP DODDRIDGE, D.D. *Hymn 4.*—This hymn was first published in the 1745 Paraphrases, where the first line read—

O God of Bethel, by whose hand.

In 1755 appeared Doddridge's Posthumous Collection of Hymns, in which the reading is—

O God of Jacob, by whose hand.

The compilers of the 1781 Paraphrases retained *Bethel*; but Logan, in his volume of Poems published the same year, gave—

O God of Abraham, by whose hand.

With the exception of the above variation, the hymn is exactly the same in 1745, 1751, and Doddridge's Collection. It was altered, however, for 1781, and Logan in his volume gives a still different version. The alterations for 1781 are certainly better than those of Logan's own volume.

## 1781.

## II.—GENESIS, xxviii. 20–22.

## I.

O God of Bethel! by whose hand  
thy people still are fed;  
Who through this weary pilgrimage  
hast all our fathers led;

## II.

Our vows, our pray'rs, we now present  
before thy throne of grace:  
God of our fathers! be the God  
of their succeeding race.

## III.

Through each perplexing path of life  
our wand'ring footsteps guide;  
Give us each day our daily bread,  
and raiment fit provide.

## IV.

O spread thy cov'ring wings around  
till all our wand'rings cease,  
And at our Father's lov'd abode  
our souls arrive in peace.

## V.

Such blessings from thy gracious hand  
our humble pray'rs implore;  
And thou shalt be our chosen God,  
and portion evermore.

## 1751.

## XLIV.—GEN. xxviii. 20, 21, 22.

## I.

O God of Bethel, by whose hand  
thine Isr'el still is fed!  
Who through this weary pilgrimage  
hast all our fathers led.

## II.

To thee our humble vows we raise;  
to thee address our pray'r;  
And in thy kind and faithful breast  
deposite all our care.

## III.

If thou, through each perplexing path,  
wilt be our constant guide;  
If thou wilt daily bread supply  
and raiment wilt provide;

## IV.

If thou wilt spread thy wings around,  
till these our wand'rings cease,  
And at our Father's lov'd abode,  
our souls arrive in peace.

## V.

To thee, as to our cov'nant God,  
we'll our whole selves resign;  
And count that not our tenth alone,  
but all we have is thine.

## 1745.

## XLIV.—GEN. xxviii. 20, 21, 22.

## I.

O GOD of Bethel, by whose Hand  
thine *Isr'el* still is fed!  
Who thro' this weary Pilgrimage,  
hast all our Fathers led.

## II.

To thee our humble Vows we raise;  
to thee address our Pray'r;  
And in thy kind and faithful Breast  
deposite all our Care.

## III.

If thou, thro' each perplexing Path,  
wilt be our constant Guide;

If thou wilt daily Bread supply,  
and Raiment wilt provide;

## IV.

If thou wilt spread thy Wings around,  
'till these our Wand'rings cease,  
And at our Father's lov'd Abode,  
our Souls arrive in Peace:

## V.

To thee as to our cov'nant GOD,  
we'll our whole Selves resign;  
And count that not our Tenth alone  
but all we have is thine.

The following Note is taken from the *Free Church Hymn-Book* :—

“It has been thought that a hymn by Risdon Darracott, beginning—

O God of Bethel, whose kind hand,

may have suggested the hymn by Philip Doddridge, beginning—

O God of Bethel, by whose hand.

Darracott's hymn certainly resembles a first draft, but it was written in 1741, whereas the date of Doddridge's hymn in his MS. is January 16, 1736–37. From another MS. (not autograph) copy of Doddridge's Hymns, dated March 1739–40, in possession of Mr. W. T. Brooke, there is reason to believe that the reading—

O God of Bethel, by whose hand,

was Doddridge's original, afterwards changed to

O God of Jacob, by whose hand.”

Darracott's hymn is given below, and a short notice of the Author is given on page 35.

## DODDRIDGE.

## HYMN 4.

*Jacob's Vow.* GENESIS, xxviii. 20–22.

## I.

O GOD of *Jacob*, by whose Hand  
Thine *Israel* still is fed,  
Who thro' this weary Pilgrimage  
Hast all our Fathers led.

## II.

To Thee our humble Vows we raise,  
To Thee address our Pray'r,  
And in thy kind and faithful Breast  
Deposite all our Care.

## III.

If Thou thro' each perplexing Path,  
Wilt be our constant Guide ;  
If Thou wilt daily Bread supply,  
And Raiment wilt provide ;

## IV.

If Thou wilt spread thy Shield around,  
Till these our Wand'rings cease,  
And at our Father's lov'd Abode  
Our Souls arrive in Peace :

## V.

To Thee, as to our Cov'nant-God,  
We'll our whole selves resign ;  
And count, that not our *Tenth* alone,  
But all we have is Thine.

## DARRACOTT.

## I.

O God of Bethel, whose kind hand  
Has all our fathers led,  
And in this desert howling land  
Has still their table spread.

## II.

To thee our humble vows we raise,  
To thee address our prayer ;  
And trust ourselves in all thy ways  
To thy indulgent care.

## III.

If thou, thro' every path we go,  
Wilt be our constant guide ;  
If thou our food and raiment too  
Wilt graciously provide :

## IV.

If thou, as we press on our way,  
Wilt cheer us with thy love,  
And ne'er permit our feet to stray  
Till reach'd thy house above :

## V.

Thee will we choose to be our God,  
To thee ourselves resign ;  
With all we are and have, O Lord,  
We will be ever thine.

## VI.

For if, O Lord, thou ours wilt be,  
We can give up the rest ;  
Our souls possess'd alone of thee,  
Are infinitely blest.

## LOGAN.

HYMN 1.—*The Prayer of Jacob.*

O GOD of Abraham ! by whose hand  
Thy people still are fed,  
Who, thro' this weary pilgrimage,  
Hast all our fathers led !  
Our vows, our prayers, we now present  
Before thy throne of grace,  
God of our Fathers, be the God  
Of their succeeding race !  
Thro' each perplexing path of life  
Our wandering footsteps guide,

Give us by day our daily bread,  
And raiment fit provide !  
O spread thy covering wings around  
Till all our wanderings cease,  
And at our Father's loved abode  
Our feet arrive in peace !  
Now with the humble voice of prayer  
Thy mercy we implore ;  
Then with the grateful voice of praise  
Thy goodness we'll adore !

ISAAC WATTS, D.D. *Hymn 5, Book I.*—With the exception of the change from *crown* to *crowns*, ver. 5, line 1, there is no difference between the original of Watts and 1745. A few slight altera-

1781.

III.—JOB, i. 21.

I.

Naked as from the earth we came,  
and ent'red life at first ;  
Naked we to the earth return,  
and mix with kindred dust.

II.

Whate'er we fondly call our own  
belongs to heav'n's great Lord ;  
The blessings lent us for a day  
are soon to be restor'd.

III.

'Tis God that lifts our comforts high,  
or sinks them in the grave :  
He gives ; and when he takes away,  
he takes but what he gave.

IV.

Then, ever blessed be his name !  
his goodness swell'd our store ;  
His justice but resumes its own ;  
'tis ours still to adore.

1751.

XIII.—JOB, i. 21.

I.

Naked as from the earth we came,  
and enter'd\* life at first,  
We to the earth return again  
and mingle with our dust.

II.

The dear delights we here enjoy,  
and fondly call our own,  
Are but short favours lent us\* now,  
to be repaid anon.

III.

'Tis God that lifts our comforts high,  
or sinks them in the grave ;  
He gives, and takes, bless'd be his name  
he takes but what he gave.

IV.

Peace, all our angry passions, then ;  
let each rebellious sigh  
Be silent, at his sov'reign will,  
and every murmur die.

V.

If smiling mercy crown our lives,  
its praises shall be spread ;  
And we'll adore the justice too  
that strikes our comforts dead.

\* See Minute of Presbytery of Edinburgh, 27th January 1748.

tions were made in 1751, and greater changes in 1781. Those for 1781 are usually attributed to Cameron.

1745.

XIII.—JOB, i. 21.

I.

Naked as from the earth we came,  
and crept to Life at first,  
We to the Earth return again,  
and mingle with our Dust.

II.

The dear Delights we here enjoy,  
and fondly call our own,  
Are but short Favours borrow'd now,  
to be repaid anon.

III.

'Tis GOD that lifts our Comforts high,  
or sinks them in the Grave :  
He gives, and (blessed be his Name !)  
he takes but what he gave.

IV.

Peace, all our angry Passions, then ;  
let each rebellious Sigh  
Be silent at his Sov'reign Will,  
and ev'ry Murmur die.

V.

If smiling Mercy crowns our Lives,  
its Praises shall be spread ;  
And we'll adore the Justice too  
that strikes our Comforts dead.

WATTS.

BOOK I, HYMN 5.

*Submission to afflictive providences.* JOB, i. 21.

I.

Naked as from the earth we came,  
And crept to life at first,  
We to the earth return again,  
And mingle with our dust.

II.

The dear delights we here enjoy,  
And fondly call our own,  
Are but short favours borrow'd now,  
To be repaid anon.

III.

'Tis God that lifts our comforts high,  
Or sinks them in the grave,  
He gives, and (blessed be his name !)  
He takes but what he gave.

IV.

Peace, all our angry passions, then,  
Let each rebellious sigh  
Be silent at his sovereign will,  
And ev'ry murmur die.

V.

If smiling mercy crown our lives,  
Its praises shall be spread,  
And we'll adore the justice too  
That strikes our comforts dead.

ROBERT BLAIR. There can be little doubt that this paraphrase was the composition of the minister of Athelstaneford. It first appeared in the proof of 1745. Of the Committee which prepared that proof Robert Blair was a member, and the subject was one with which he was, at the time, thoroughly familiar.

No change was made in 1751 upon the original of 1745, but for 1781 so great alterations were made as practically to render the version of that edition a new poem. These alterations are attributed to Cameron.

1781.

IV.—JOB, iii. 17-20.

I.

HOW still and peaceful is the grave !  
 where, life's vain tumults past,  
 Th' appointed house, by Heav'n's decree  
 receives us all at last.

II.

The wicked there from troubling cease ;  
 their passions rage no more ;  
 And there the weary pilgrim rests  
 from all the toils he bore.

III.

There rest the pris'ners, now releas'd  
 from Slav'ry's sad abode ;  
 No more they hear th' oppressor's voice  
 or dread the tyrant's rod.

IV.

There servants, masters, small and great,  
 partake the same repose ;  
 And there, in peace, the ashes mix  
 of those who once were foes.

V.

All, levell'd by the hand of Death,  
 lie sleeping in the tomb ;  
 Till God in judgement call them forth  
 to meet their final doom.

1751.

XXXIX.—JOB, iii. 17-20.

I.

HOW still and peaceful is the grave !  
 that silent bed how blest !  
 The wicked there from troubling cease,  
 and there the weary rest.

II.

There the freed pris'ner groans no more  
 beneath life's galling load ;  
 Mute is th' oppressor's cruel voice,  
 and broke the tyrant's rod.

III.

There slaves and masters equal lye,  
 and share the same repose :  
 The small and great are there ; and friends  
 now mingle with their foes.

1745.

XXXIX.—JOB, iii. 17-20.

I.

HOW still and peaceful is the Grave !  
 that silent Bed how blest !  
 The Wicked there from troubling cease,  
 and there the Weary rest.

II.

There the freed Pris'ner groans no more  
 beneath Life's galling Load :

Mute is th' Oppressor's cruel Voice ;  
 and broke the Tyrant's Rod.

III.

There Slaves and Masters equal ly,  
 and share the same Repose :  
 The Small and Great are there ; and Friends  
 now mingle with their Foes.



ANONYMOUS, *founded on* ISAAC WATTS, D.D. *Hymn 83, Book I.*—First appears in 1781, and, though undoubtedly taken from Watts' hymn, can only be regarded as itself a paraphrase of Watts' poem. By whom the 1781 version was written has apparently never been conjectured.

## 1781.

V.—JOB, v. 6–12.

## I.

THO' trouble springs not from the dust,  
 nor sorrow from the ground ;  
 Yet ills on ills, by Heav'n's decree,  
 in man's estate are found.

## II.

As sparks in close succession rise,  
 so man, the child of woe,  
 Is doom'd to endless cares and toils  
 through all his life below.

## III.

But with my God I leave my cause ;  
 from him I seek relief ;  
 To him, in confidence of pray'r,  
 unbosom all my grief.

## IV.

Unnumber'd are his wond'rous works,  
 unsearchable his ways ;  
 'Tis his the mourning soul to chear,  
 the bowed down to raise.

## WATTS.

BOOK I, HYMN 83.

*Afflictions and death under providence.*

JOB, v. 6, 7, 8.

## I.

NOT from the dust affliction grows,  
 Nor troubles rise by chance ;  
 Yet we are born to cares and woes ;  
 A sad inheritance !

## II.

As sparks break out from burning coals,  
 And still are upwards borne ;  
 So grief is rooted in our souls,  
 And man grows up to mourn.

## III.

Yet with my God I leave my cause,  
 And trust his promis'd grace ;  
 He rules me by his well-known laws  
 Of love and righteousness.

## IV.

Not all the pains that e'er I bore  
 Shall spoil my future peace,  
 For death and hell can do no more  
 Than what my Father please.

ANONYMOUS. Nothing whatever is known regarding this paraphrase. It appeared first in 1745, and, except line 3 of ver. 4, remained unaltered in 1751. A number of changes were made for 1781, but by

1781.	1751.
VI.—JOB, viii. 11-22.	XXIV.—JOB, viii. 11-22.
I.	I.
<p>THE rush may rise where waters flow, and flags beside the stream ; But soon their verdure fades and dies before the scorching beam.</p>	<p>SAY, grows the rush without the mire ? the flag without the stream ? Green and uncut it quickly fades ; the wicked's fate's the same.</p>
II.	II.
<p>So is the sinner's hope cut off ; or if it transient rise, 'Tis like the spider's airy web, from every breath that flies.</p>	<p>Slight is his hope, cut off, and broke ; or if entire it rise, Yet, as the spider's web, when try'd it yieldeth, breaks, and flies.</p>
III.	III.
<p>Fixt on his house he leans ; his house, and all its props, decay : He holds it fast ; but while he holds, the tott'ring frame gives way.</p>	<p>Fix'd on his house he leans, his house and all its props decay ; He holds it fast, but faster still the tott'ring frame gives way.</p>
IV.	IV.
<p>Fair in his garden to the sun his boughs with verdure smile ; And, deeply fix'd, his spreading roots unshaken stand a while.</p>	<p>Though in his garden to the sun his boughs with verdure smile ; Though, deeply fix'd, his spreading roots unshaken stand a while ;</p>
V.	V.
<p>But forth the sentence flies from Heav'n that sweeps him from his place ; Which then denies him for its lord, nor owns it knew his face.</p>	<p>Yet, when from heav'n his sentence flies he's hurry'd from his place ; It then denies him for its lord, nor owns it knew his face.</p>
VI.	VI.
<p>Lo ! this the joy of wicked men, who Heav'n's high laws despise ; They quickly fall ; and in their room as quickly others rise.</p>	<p>Lo, this the joy of wicked men, who heav'n's just laws despise ; They quickly fall, and in their room as quickly others rise.</p>
VII.	VII.
<p>But, for the just, with gracious care God will his pow'r employ ; He'll teach their lips to sing his praise, and fill their hearts with joy.</p>	<p>But God his pow'r will for the just, with tender care, employ : He'll fill their mouths with songs of praise, and fill their hearts with joy.</p>

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whom cannot now be ascertained. Some have attributed it to Watts, but there does not appear to be any hymn or poem among that divine's compositions at all resembling it.

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1745.

XXIV.—JOB, viii. 11-22.

I.

SAY, grows the Rush without the Mire?  
 the Flag without the Stream?  
 Green and uncut, it quickly fades;  
 the Wicked's Fate's the same.

II.

Slight is his Hope, cut off and broke;  
 or if entire it rise,  
 Yet, as the Spider's Web, when try'd  
 it yieldeth, breaks and flies.

III.

Fixt on his House he leans, his House  
 and all its Props decay;  
 He holds it fast, but faster still  
 the tott'ring Frame gives way.

IV.

Tho' in his Garden to the Sun,  
 his Boughs with Verdure smile;  
 And, to the Center struck, his roots  
 unshaken stand a while:

V.

Yet, when from Heav'n his Sentence flies,  
 he's hurried from his Place;  
 It then denies him for its Lord,  
 nor owns it knew his Face.

VI.

Lo, this the Joy of wicked Men,  
 who Heav'n's just Laws despise;  
 They quickly fall, and in their Room  
 as quickly others rise.

VII.

But GOD his Pow'r will for the just  
 with tender Care employ:  
 He'll fill their mouths with Songs of Praise,  
 and fill their Hearts with Joy.

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ISAAC WATTS, D.D. *Hymn 86, Book I.*—Unaltered in 1745, with the exception of ver. 6, line 3, where *stormy sea* is changed to *raging sea*. Vers. 2 and 4 were altered in 1751 by Hugh Blair. In 1781

1781.

VII.—JOB, ix. 2-10.

I.

HOW should the sons of Adam's race  
be pure before their God?  
If he contends in righteousness,  
we sink beneath his rod.

II.

If he should mark my words and thoughts  
with strict inquiring eyes,  
Could I for one of thousand faults  
the least excuse devise?

III.

Strong is his arm, his heart is wise;  
who dares with him contend?  
Or who that tries th' unequal strife  
shall prosper in the end?

IV.

He makes the mountains feel his wrath,  
and their old seats forsake;  
The trembling earth deserts her place,  
and all her pillars shake.

V.

He bids the sun forbear to rise;  
th' obedient sun forbears:  
His hand with sackcloth spreads the skies,  
and seals up all the stars.

VI.

He walks upon the raging sea;  
flies on the stormy wind:  
None can explore his wond'rous way,  
or his dark footsteps find.

1751.

XVIII.—JOB, ix. 2-10.

I.

HOW should the sons of Adam's race  
be pure before their God!  
If he contend in righteousness,  
we fall beneath his rod.

II.

If he should scan my words and thoughts  
with strict enquiring eyes,  
Could I, for one of thousand faults,  
the least excuse devise?\*

III.

Strong is his arm, his heart is wise;  
what vain presumers dare  
Against their Maker's hand to rise,  
or 'tempt th' unequal war?

IV.

He makes the mountains feel his wrath,  
and their old seats forsake;  
The trembling earth desert her place,  
and all her pillars shake.\*

V.

He bids the sun forbear to rise,  
th' obedient sun forbears;  
His hand with sackcloth spreads the skies,  
and seals up all the stars.

VI.

He walks upon the raging sea,  
flies on the stormy wind:  
There's none can trace his wond'rous way  
or his dark footsteps find.

\* See Minute of Presbytery of Edinburgh, 27th April 1748.

ver. 3 was altered, and one or two verbal changes made throughout: these are said to have been the work of Cameron.

1745.

XVIII.—JOB, ix. 2-10.

I.

**H**OW should the Sons of ADAM'S Race  
be pure before their GOD!  
If he contend in Righteousness,  
we fall beneath his Rod.

II.

To vindicate my Words and Thoughts,  
I'll make no more Pretence:  
Not one of all my thousand Faults  
can bear a just Defence.

III.

Strong is his Arm, his Heart is wise;  
what vain Presumers dare  
Against their Maker's Hand to rise,  
or tempt th' unequal War?

IV.

Mountains, by his Almighty Wrath,  
from their old Seats are torn;  
He shakes the Earth from South to North,  
and all her Pillars mourn.

V.

He bids the Sun forbear to rise,  
th' obedient Sun forbears:  
His Hand with Sackcloth spreads the Skies;  
and seals up all the Stars.

VI.

He walks upon the raging Sea,  
flies on the stormy Wind:  
There's none can trace his wond'rous Way,  
or his dark Footsteps find.

WATTS.

BOOK I., HYMN 86.

*God holy, just, and sovereign.* JOB, ix. 2-10.

I.

**H**OW should the sons of Adam's race  
Be pure before their God!  
If he contend in righteousness  
We fall beneath his rod.

II.

To vindicate my words and thoughts  
I'll make no more pretence;  
Not one of all my thousand faults  
Can bear a just defence.

III.

Strong is his arm, his heart is wise;  
What vain presumers dare  
Against their Maker's hand to rise  
Or 'tempt th' unequal war?

IV.

Mountains by his Almighty wrath  
From their old seats are torn;  
He shakes the earth from South to North,  
And all her pillars mourn.

V.

He bids the sun forbear to rise,  
The obedient sun forbears;  
His hand with sackcloth spreads the skies,  
And seals up all the stars.

VI.

He walks upon the stormy sea;  
Flies on the stormy wind;  
There's none can trace his wond'rous way,  
Or his dark footsteps find.

JOHN LOGAN. In Logan's volume of Poems published in 1781 there appeared, as Hymn II., a long poem of twenty verses entitled "The Complaint of Nature," which has been claimed for Michael Bruce. The differences between Logan's *hymn* and the *paraphrase* are so great that the paraphrase is, to all intents, a separate composition. Only two verses—the first and fourth—of the paraphrase correspond, in all respects, with verses—the first and second—of the hymn. If Michael Bruce be indeed the author of "The Complaint of Nature," the authorship of this paraphrase must then

1781.

VIII.—JOB, xiv. 1-15.

I.

FEW are thy days, and full of woe,  
O man, of woman born!  
Thy doom is written, "Dust thou art,  
"and shalt to dust return."

II.

Behold the emblem of thy state  
in flow'rs that bloom and die;  
Or in the shadow's fleeting form  
that mocks the gazer's eye.

III.

Guilty and frail, how shalt thou stand  
before thy Sov'reign Lord?  
Can troubled and polluted springs  
a hallow'd stream afford?

IV.

Determin'd are the days that flie  
successive o'er thy head;  
The number'd hour is on the wing  
that lays thee with the dead.

V.

Great God! afflict not in thy wrath  
The short allotted span,  
That bounds the few and weary days  
of pilgrimage to man.

VI.

All nature dies, and lives again:  
The flow'r that paints the field,  
The trees that crown the mountain's brow,  
and boughs and blossoms yield,

VII.

Resign the honours of their form  
at winter's stormy blast,  
And leave the naked leafless plain  
a desolated waste.

VIII.

Yet soon reviving plants and flow'rs  
anew shall deck the plain;  
The woods shall hear the voice of Spring,  
and flourish green again.

IX.

But man forsakes this earthly scene,  
ah! never to return:  
Shall any following spring revive  
the ashes of the urn?

X.

The mighty flood that rolls along  
its torrents to the main,  
Can ne'er recall its waters lost  
from that abyss again.

XI.

So days, and years, and ages past,  
descending down to night,  
Can henceforth never more return  
back to the gates of light;

XII.

And man, when laid in lonesome grave,  
shall sleep in Death's dark gloom,  
Until th' eternal morning wake  
the slumbers of the tomb.

XIII.

O may the grave become to me  
the bed of peaceful rest,  
Whence I shall gladly rise at length,  
and mingle with the blest!

XIV.

Chear'd by this hope, with patient mind  
I'll wait Heav'n's high decree,  
Till the appointed period come  
when death shall set me free.

be assigned to Logan, who, in all probability, rewrote the poem to make it more suitable for public worship, adopting many of Bruce's verses and ideas. It has, however, been very ably demonstrated by the Rev. Robert Small that even "The Complaint of Nature" bears strong internal evidence of Logan's workmanship; and that of all the hymns published by Logan this is perhaps the only one in which Bruce may claim to have had a share, if we except ver. 1 of Paraphrase xi., and ver. 3 of Paraphrase xviii.

## LOGAN.

HYMN II.—*The Complaint of Nature.*

FEW are thy days and full of woe,  
O man of woman born!  
Thy doom is written, dust thou art,  
And shalt to dust return.

Determin'd are the days that fly  
Successive o'er thy head;  
The number'd hour is on the wing,  
That lays thee with the dead.

Alas the little day of life  
Is shorter than a span;  
Yet black with thousand hidden ills  
To miserable man.

Gay is thy morning, flattering Hope  
Thy sprightly step attends;  
But soon the tempest howls behind,  
And the dark night descends.

Before its splendid hour the cloud  
Comes o'er the beam of light;  
A Pilgrim in a weary land,  
Man tarries but a night.

Behold sad emblem of thy state  
The flowers that paint the field  
Or trees, that crown the mountain's brow,  
And boughs and blossoms yield.

When chill the blast of Winter blows  
Away the Summer flies,  
The flowers resign their sunny robes,  
And all their beauty dies.

Nipt by the year the forest fades;  
And shaking to the wind  
The leaves toss to and fro, and streak  
The wilderness behind.

The Winter past, reviving flowers  
Anew shall paint the plain,  
The woods shall hear the voice of Spring,  
And flourish green again.

But man departs this earthly scene,  
Ah! never to return!  
No second Spring shall e'er revive  
The ashes of the urn.

The inexorable doors of death  
What hand can e'er unfold?  
Who from the cearments of the tomb  
Can raise the human mold?

The mighty flood that rolls along  
Its torrents to the main,  
The waters lost can ne'er recall  
From that abyss again.

The days, the years, the ages, dark  
Descending down to night,  
Can never, never be redeem'd  
Back to the gates of light.

So Man departs the living scene,  
To Night's perpetual gloom;  
The voice of Morning ne'er shall break  
The slumbers of the tomb.

Where are our Fathers? Whither gone  
The mighty men of old?  
"The Patriarchs, Prophets, Princes, Kings,  
In sacred books inroll'd.

"Gone to the resting-place of man,  
The everlasting home,  
Where ages past have gone before,  
Where future ages come."

Thus Nature pour'd the wail of woe,  
And urged her earnest cry;  
Her voice in agony extreme  
Ascended to the sky.

Th' Almighty heard: Then from his throne  
In majesty he rose;  
And from the Heaven, that open'd wide,  
His voice in mercy flows.

"When mortal man resigns his breath,  
And falls a clod of clay,  
The soul immortal wings its flight,  
To never-setting day.

"Prepar'd of old for wicked men  
The bed of torment lies;  
The just shall enter into bliss  
Immortal in the skies."

JOHN LOGAN. These have no counterpart in Logan's volume of 1781.

1781.

IX.—JOB, xxvi. 6, to the end.

I.

WHO can resist th' Almighty arm  
that made the starry sky?  
Or who elude the certain glance  
of God's all-seeing eye?

II.

From him no cov'ring veils our crimes;  
hell opens to his sight;  
And all destruction's secret snares  
lie full disclos'd in light.

III.

Firm on the boundless void of space  
he poiz'd the steady pole;  
And in the circle of his clouds  
bade secret waters roll.

IV.

While Nature's universal frame  
its Maker's power reveals,  
His throne, remote from mortal eyes,  
an awful cloud conceals.

V.

From where the rising day ascends,  
to where it sets in night,  
He compasses the floods with bounds,  
and checks their threat'ning might.

VI.

The pillars that support the sky  
tremble at his rebuke;  
Through all its caverns quakes the earth,  
as though its centre shook.

VII.

He brings the waters from their beds,  
although no tempest blows;  
And smites the kingdom of the proud  
without the hand of foes.

VIII.

With bright inhabitants above  
he fills the heav'nly land,  
And all the crooked serpent's breed  
dismay'd before him stand.

IX.

Few of his works can we survey;  
these few our skill transcend;  
But the full thunder of his pow'r  
what heart can comprehend?

1781.

X.—PROV. i. 20-31.

I.

IN streets, and op'nings of the gates,  
where pours the busy crowd,  
Thus heav'nly Wisdom lifts her voice,  
and cries to men aloud:

II.

How long, ye scorers of the truth,  
scornful will ye remain?  
How long shall fools their folly love,  
and hear my words in vain?

III.

O turn, at last, at my reproof!  
and in that happy hour,  
His bless'd effusions on your heart  
my Spirit down shall pour.

IV.

But since so long with earnest voice  
to you in vain I call,  
Since all my counsels and reproofs  
thus ineffectual fall;

V.

The time will come, when, humbled low  
in sorrow's evil day,  
Your voice by anguish shall be taught,  
but taught too late, to pray.

VI.

When, like the whirlwind, o'er the deep  
comes Desolation's blast,  
Pray'rs then extorted shall be vain,  
the hour of mercy past.

VII.

The choice you made has fix'd your doom;  
for this is Heav'n's decree,  
That with the fruits of what he sow'd  
the sinner fill'd shall be.



JOHN LOGAN. This paraphrase, with some slight differences which occur in vers. 2 and 3, is found in Logan's volume of 1781. According to the late Rev. James Brodie of Monimail (see p. 41), Dr. Samuel Martin was supposed by some to have had a part in the composition of this paraphrase; but this does not seem at all probable, as—whatever may be the opinion regarding Logan's literary piracies—it is not likely that Logan would have published as his own a hymn of which another person was still living to claim his share. Mr. Small has suggested that we are rather to look to Dr. Martin for the improvements on Logan's hymn; but even this does not appear likely, as, from Mr. Brodie's letter, we learn that Dr. Martin took no active part in the work of the Committee. The actual work was committed to a small Sub-committee, we are told, of which Dr. Martin was not a member, but of which, from all we learn, Logan probably was a member, and to this Sub-committee or to Logan himself we attribute the alterations.

1781.

XI.—PROV. iii. 13–17.

I.

O Happy is the man who hears  
Instruction's warning voice,  
And who celestial Wisdom makes  
his early, only choice!

II.

For she has treasures greater far  
than east or west unfold;  
And her rewards more precious are  
than all their stores of gold.

III.

In her right hand she holds to view  
a length of happy days;  
Riches, with splendid honours join'd,  
are what her left displays.

IV.

She guides the young with innocence  
in pleasure's paths to tread;  
A crown of glory she bestows  
upon the hoary head.

V.

According as her labours rise,  
so her rewards increase;  
Her ways are ways of pleasantness,  
and all her paths are peace.

LOGAN.

HYMN 4.

*Heavenly Wisdom.*

O HAPPY is the man who hears  
Instruction's warning voice,  
And who celestial Wisdom makes  
His early only choice.

For she has treasures greater far  
Than East or West unfold,  
And her reward is more secure  
Than is the gain of gold.

In her right hand she holds to view  
A length of happy years;  
And in her left the prize of Fame  
And Honour bright appears.

She guides the young, with innocence,  
In Pleasure's path to tread,  
A crown of glory she bestows  
Upon the hoary head.

According as her labours rise,  
So her rewards increase,  
Her ways are ways of pleasantness,  
And all her paths are peace.

SAMUEL MARTIN, D.D. This paraphrase, which only appeared in 1781, has been by some attributed to Watts; but Watts has no hymn or poem at all resembling it. The evidence in favour of Dr. Martin is too overwhelming to admit of any doubt as to his having been its author. See notice of Dr. Martin, p. 41.

1781.

XII.—PROV. vi. 6–12.

I.

YE indolent and slothful! rise,  
View the ant's labours, and be wise.  
She has no guide to point her way,  
No ruler chiding her delay.

II.

Yet see with what incessant cares  
She for the winter's storm prepares;  
In summer she provides her meat,  
And harvest finds her store complete.

III.

But when will slothful man arise?  
How long shall sleep seal up his eyes?  
Sloth more indulgence still demands;  
Sloth shuts the eyes, and folds the hands.

IV.

But mark the end; want shall assail,  
When all your strength and vigour fail;  
Want, like an armed man, shall rush  
The hoary head of age to crush.

ISAAC WATTS, D.D. *Hymn 92, Book I.*—At the time when the paraphrases were being compiled there seems to have been almost no music provided for short metre. Most collections of psalm tunes of that time do not contain any short metre tunes; consequently, in adopting Watts' hymn, the Committee excusably altered it from short to common metre. This necessitated a number of alterations which

1781.

XIII.—PROV. viii. 22, to the end.

I.

KEEP silence, all ye sons of men,  
and hear with rev'rence due;  
Eternal Wisdom from above  
thus lifts her voice to you:

II.

I was th' Almighty's chief delight  
from everlasting days,  
Ere yet his arm was stretched forth  
the heav'ns and earth to raise.

III.

Before the sea began to flow,  
and leave the solid land,  
Before the hills and mountains rose,  
I dwelt at his right hand.

IV.

When first he rear'd the arch of heav'n,  
and spread the clouds on air,  
When first the fountains of the deep  
he open'd, I was there.

V.

There I was with him when he stretch'd  
his compass o'er the deep,  
And charg'd the ocean's swelling waves  
within their bounds to keep.

VI.

With joy I saw th' abode prepar'd  
which men were soon to fill;  
Them from the first of days I lov'd,  
unchang'd, I love them still.

VII.

Now therefore hearken to my words,  
ye children! and be wise:  
Happy the man that keeps my ways;  
the man that shuns them dies.

VIII.

Where dubious paths perplex the mind,  
direction I afford;  
Life shall be his that follows me,  
and favour from the Lord.

IX.

But he who scorns my sacred laws  
shall deeply wound his heart;  
He courts destruction who contemns  
the counsel I impart.

1751.

XXXVI.—PROV. viii. 1, 22-36.

I.

SHALL heavenly Wisdom cry aloud,  
and not her speech be heard?  
The voice of God's eternal word,  
deserves it no regard?

II.

I was the Almighty's chief delight,  
his everlasting Son;  
Before the first of all his works,  
creation, was begun.

III.

Before the skies, and flying clouds,  
before the solid land;  
Before the fields, before the floods,\*  
I dwelt at his right hand.

IV.

When he adorn'd the arch of heav'n,  
and built it, I was there;  
To order when the sun should rise,  
and marshal every star.

V.

When ocean's bed he measur'd out,  
and spread the flowing deep,  
I gave the flood a firm decree  
in its own bounds to keep.

VI.

When, hung amidst the empty space,  
the earth was balanc'd well,  
With joy I saw the mansion where  
the sons of men should dwell.

VII.

My thoughts, from everlasting days,  
on their salvation ran;  
Ere sin was known, or Adam's dust,  
was fashion'd into man.

VIII.

Now, therefore, hearken to my words,  
ye children, and be wise;  
Happy the man that keeps my ways;  
the man that shuns them dies.

IX.

'Tis I that point the path of life,  
and give the best reward:  
Life shall be his that follows me,  
and favour from the Lord.

X.

Surely they to themselves are foes,  
who 'gainst my word rebel;  
And they who my instructions hate  
do court the road to hell.

\* In 1754 and some other editions this reads *flood*.

were but the precursors to others, and these will be seen by comparison. 1751 remained the same as 1745, with the exception of the last verse ; but 1781 was very greatly changed. By whom any of these alterations were made has apparently never been conjectured.

1745.

XXXVI.—PROV. viii. 1, 22–36.

I.

SHALL heav'nly Wisdom cry aloud,  
and not her Speech be heard?  
The voice of GOD'S eternal Word,  
deserves it no regard?

II.

I was th' Almighty's chief Delight,  
his everlasting SON:  
Before the first of all his Works,  
creation, was begun.

III.

Before the Skies, and flying Clouds,  
before the solid Land;  
Before the Fields, before the Flood,  
I dwelt at his Right-hand.

IV.

When he adorn'd the Arch of Heav'n,  
and built it, I was there;  
To order when the Sun should rise,  
and marshal every Star.

V.

When Ocean's Bed he measur'd out,  
and spread the flowing Deep;  
I gave the Flood a firm Decree,  
in its own Bounds to keep.

VI.

When, hung amidst the empty Space,  
the Earth was balanc'd well,  
With Joy I saw the Mansion, where  
the Sons of Men should dwell.

VII.

My Thoughts from everlasting Days  
on their Salvation ran;  
Ere Sin was born, or Adam's Dust,  
was fashion'd into Man.

VIII.

Now, therefore, hearken to my Words,  
ye Children, and be wise:  
Happy the Man that keeps my Ways,  
the man that shuns them dies.

IX.

'Tis I that point the Path of Life,  
and give the best Reward:  
Life shall be his that follows me,  
and favour from the LORD.

X.

Foes to themselves alone, are they,  
who 'gainst my Word rebel:  
They wrong their souls, who injure me,  
and court the Road to Hell.

WATTS.

BOOK I., HYMN 92.

*Christ the wisdom of God.* PROVERBS, viii. 1, 22–32.

I.

SHALL wisdom cry aloud,  
And not her speech be heard?  
The voice of God's eternal word,  
Deserves it no regard?

II.

“I was his chief delight,  
His everlasting Son,  
Before the first of all his works,  
Creation was begun.

III.

“Before the flying clouds,  
Before the solid land,  
Before the fields, before the floods,  
I dwelt at his right hand.

IV.

“When he adorn'd the skies,  
And built them, I was there,  
To order, when the sun should rise,  
And marshal ev'ry star.

V.

“When he pour'd out the sea,  
And spread the flowing deep,  
I gave the flood a firm decree  
In its own bounds to keep.

VI.

“Upon the empty air  
The earth was balanc'd well;  
With joy I saw the mansion where  
The sons of men should dwell.

VII.

“My busy thoughts at first  
On their salvation ran,  
Ere sin was born, or Adam's dust  
Was fashion'd to a man.

VIII.

“Then come, receive my grace,  
Ye children, and be wise;  
Happy the man that keeps my ways,  
The man that shuns them dies.”

WILLIAM CAMERON.

1781.

XIV.—ECCLES. vii. 2-6.

I.

While others crowd the house of mirth,  
and haunt the gaudy show,  
Let such as would with Wisdom dwell,  
frequent the house of woe.

II.

Better to weep with those who weep,  
and share th' afflicted's smart,  
Than mix with fools in giddy joys  
that cheat and wound the heart.

III.

When virtuous sorrow clouds the face,  
and tears bedim the eye,  
The soul is led to solemn thought,  
and wafted to the sky.

IV.

The wise in heart revisit oft  
grief's dark sequest' red cell ;  
The thoughtless, still, with levity  
and mirth delight to dwell.

V.

The noisy laughter of the fool  
is like the crackling sound  
Of blazing thorns, which quickly fall  
in ashes to the ground.

ISAAC WATTS, D.D. *Hymn 88, Book I.*—This paraphrase first appeared in 1781, and is merely an altered version of Watts' hymn. No name has ever been mentioned in connection with the changes.

1781.

XV.—ECCLES. ix. 4, 5, 6, 10.

I.

As long as life its term extends,  
Hope's blest dominion never ends ;  
For while the lamp holds on to burn,  
The greatest sinner may return.

II.

Life is the season God hath giv'n  
To fly from hell, and rise to heav'n ;  
That day of grace fleets fast away,  
And none its rapid course can stay.

III.

The living know that they must die ;  
But all the dead forgotten lie ;  
Their mem'ry and their name is gone,  
Alike unknowing, and unknown.

IV.

Their hatred and their love is lost,  
Their envy buried in the dust ;  
They have no share in all that's done  
Beneath the circuit of the sun.

V.

Then what thy thoughts design to do  
Still let thy hands with might pursue ;  
Since no device nor work is found,  
Nor wisdom, underneath the ground.

VI.

In the cold grave, to which we haste,  
There are no acts of pardon past ;  
But fix'd the doom of all remains,  
And everlasting silence reigns.

WATTS.

BOOK I., HYMN 88.

*Life the day of grace and hope.*

ECCLES. ix. 4, 5, 6, 10.

I.

Life is the time to serve the Lord,  
The time t' insure the great reward,  
And while the lamp holds out to burn,  
The vilest sinner may return.

II.

Life is the hour that God has giv'n  
To 'scape from hell, and fly to heav'n ;  
The day of grace, and mortals may  
Secure the blessings of the day.

III.

The living know that they must die,  
But all the dead forgotten lie ;  
Their mem'ry and their sense is gone,  
Alike unknowing and unknown.

IV.

Their hatred and their love is lost,  
Their envy buried in the dust ;  
They have no share in all that's done  
Beneath the circuit of the sun.

V.

Then what my thoughts design to do,  
My hands, with all your might pursue,  
Since no device, nor work is found,  
Nor faith, nor hope, beneath the ground.

VI.

There are no acts of pardon past  
In the cold grave, to which we haste ;  
But darkness, death, and long despair,  
Reign in eternal silence there.

---

 THOMAS BLACKLOCK, D.D.
 

---

1781.

XVI.—ECCLES. xii. 1.

I.

**I**N life's gay morn, when sprightly youth  
with vital ardour glows,  
And shines in all the fairest charms  
which beauty can disclose ;

II.

Deep on thy soul, before its pow'rs  
are yet by vice enslav'd,  
Be thy Creator's glorious name  
and character engrav'd.

III.

For soon the shades of grief shall cloud  
the sunshine of thy days ;  
And cares and toils, in endless round,  
encompass all thy ways.

IV.

Soon shall thy heart the woes of age  
in mournful groans deplore,  
And sadly muse on former joys,  
that now return no more.

---

 WILLIAM CAMERON.
 

---

1781.

XVII.—ISAIAH, i. 10-19.

I.

**R**ulers of Sodom ! hear the voice  
of heav'n's eternal Lord ;  
Men of Gomorrah ! bend your ear  
submissive to his word.

II.

'Tis thus he speaks : To what intent  
are your oblations vain ?  
Why load my altars with your gifts,  
polluted and profane ?

III.

Burnt-off'rings long may blaze to heav'n,  
and incense cloud the skies ;  
The worship and the worshipper  
are hateful in my eyes.

IV.

Your rites, your fasts, your pray'rs, I scorn,  
and pomp of solemn days :  
I know your hearts are full of guile,  
and crooked are your ways.

V.

But cleanse your hands, ye guilty race,  
and cease from deeds of sin ;  
Learn in your actions to be just,  
and pure in heart within.

VI.

Mock not my name with honours vain,  
but keep my holy laws ;  
Do justice to the friendless poor,  
and plead the widow's cause.

VII.

Then, though your guilty souls are stain'd  
with sins of crimson die,  
Yet, through my grace, with snow itself  
in whiteness they shall vie.

ANONYMOUS. This is one of the poems around which much of the Bruce-Logan controversy has raged. The original paraphrase, which appeared in 1745 and remained unchanged in 1751, was much altered for 1781, but by whom is the matter in dispute. It appeared in Logan's volume of Poems, 1781, but there varied somewhat from the Paraphrase. The third verse, beginning—

The Beam that shines from Zion hill,

has been unhesitatingly claimed for Bruce, and, as a natural sequence, the whole of Logan's poem

1781.	1751.
XVIII.—ISAIAH ii. 2-6.	XXVIII.—ISAIAH, ii. 2-6.
I.	I.
<p>BEhold! the mountain of the Lord in latter days shall rise On mountain tops above the hills, and draw the wond'ring eyes.</p>	<p>IN latter days the mount of God, his sacred house, shall rise Above the mountains and the hills; and strike the wond'ring eyes.</p>
II.	II.
<p>To this the joyful nations round, all tribes and tongues shall flow, Up to the hill of God, they'll say, and to his house, we'll go.</p>	<p>To this the joyful nations round, all tribes and tongues shall flow; Up to the house of God, they'll say, to Jacob's God, we'll go.</p>
III.	III.
<p>The Beam that shines from Zion hill shall lighten every land; The King who reigns in Salem's tow'rs shall all the world command.</p>	<p>To us he'll point the ways of truth; the sacred path we'll tread: From Salem and from Zion hill his laws shall then proceed.</p>
IV.	IV.
<p>Among the nations he shall judge; his judgements truth shall guide; His sceptre shall protect the just, and quell the sinner's pride.</p>	<p>Among the nations and the isles, as judge supreme he'll sit: And, vested with unbounded pow'r, will punish or acquit.</p>
V.	V.
<p>No strife shall rage, nor hostile feuds disturb those peaceful years; To ploughshares men shall beat their swords, to pruning-hooks, their spears.</p>	<p>No strife shall rage, nor angry feuds disturb these peaceful years: To plough-shares then they'll beat their swords, to pruning-hooks their spears.</p>
VI.	VI.
<p>No longer hosts encount'ring hosts shall crowds of slain deplore; They hang the trumpet in the hall, and study war no more.</p>	<p>Then nation shan't, 'gainst nation rise, and slaughter'd hosts deplore: They'll lay the useless trumpet by, and study war no more</p>
VII.	VII.
<p>Come then, O house of Jacob! come to worship at his shrine, And, walking in the light of God, with holy beauties shine.</p>	<p>O come ye, then, of Jacob's house, our hearts now let us join; And walking in the sight of God, with holy beauties shine.</p>

also. It may be that Michael Bruce wrote an improved version of the old paraphrase, which Logan incorporated among the hymns at the end of his Poems, and that Logan, adopting some of Bruce's improvements, and making others himself, is responsible for the 1781 version. This is of course *possible*, but not at all *probable*; and we have no hesitation in claiming for Logan the hymn as it stands in his volume, with the exception of ver. 3, which, under reservation, we claim for him also. See page 48.

## 1745.

XXVIII.—ISAIAH, ii. 2-6.

## I.

IN latter Days, the Mount of GOD,  
his sacred House, shall rise  
Above the Mountains and the Hills,  
and strike the wond'ring Eyes.

## II.

To this the joyful Nations round,  
all Tribes and Tongues shall flow ;  
Up to the House of GOD they'll say,  
to *Jacob's* GOD, we'll go.

## III.

To us he'll point the Ways of Truth ;  
the sacred Path we'll tread :  
From *Salem* and from *Zion-Hill*  
his Law shall then proceed,

## IV.

Among the Nations and the Isles,  
as Judge supreme, he'll sit :  
And, vested with unbounded Pow'r,  
will punish or acquit.

## V.

No Strife shall rage, nor angry Feuds,  
disturb these peaceful Years ;  
To Plow-shares then they'll beat their Swords,  
to Pruning-hooks their spears.

## VI.

Then Nation shan't 'gainst Nation rise,  
and slaughter'd Hosts deplore :  
They'll lay the useless Trumpet by,  
and study War no more.

## VII.

O come ye, then, of *Jacob's* House,  
our Hearts now let us join :  
And, walking in the light of GOD,  
with holy Beauties shine

## LOGAN.

HYMN 5.

BEHOLD ! the mountain of the Lord  
In latter days shall rise,  
Above the mountains and the hills,  
And draw the wondering eyes.

To this the joyful nations round  
All tribes and tongues shall flow,  
Up to the Hill of God they'll say,  
And to his house we'll go.

The beam that shines on Zion hill  
Shall lighten every land ;  
The King who reigns in Zion towers  
Shall all the world command.

No strife shall vex Messiah's reign,  
Or mar the peaceful years,  
To ploughshares soon they beat their swords,  
To pruning-hooks their spears.

No longer hosts encountering hosts,  
Their millions slain deplore ;  
They hang the trumpet in the hall  
And study war no more.

Come then—O come from every land,  
To worship at his shrine ;  
And walking in the light of God,  
With holy beauties shine.

---

JOHN MORISON, D.D. By some this paraphrase has been attributed to Watts, but always with

---

1781.

XIX.—ISAIAH, ix. 2-8.

I.

THE race that long in darkness pin'd  
 have seen a glorious light ;  
 The people dwell in day who dwelt  
 in Death's surrounding night.

II.

To hail thy rise, thou better Sun !  
 the gath'ring nations come,  
 Joyous, as when the reapers bear  
 the harvest-treasures home.

III.

For thou our burden hast remov'd,  
 and quell'd th' oppressor's sway ;  
 Quick as the slaught'ring squadrons fell  
 in Midian's evil day.

IV.

To us a Child of hope is born ;  
 to us a Son is giv'n ;  
 Him shall the tribes of earth obey,  
 him, all the hosts of heav'n.

V.

His name shall be the Prince of Peace,  
 for evermore ador'd,  
 The Wonderful, the Counsellor,  
 the great and mighty Lord.

VI.

His pow'r increasing still shall spread ;  
 his reign no end shall know ;  
 Justice shall guard his throne above,  
 and peace abound below.

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the note *altered by Morison*. This mistake has arisen from a slight resemblance between Morison's hymn and one by Watts which, for the sake of comparison, is placed opposite the paraphrase.

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## WATTS.

## BOOK I., HYMN 13.

*The Son of God incarnate, Or, The titles and the kingdom of Christ.* ISAIAH, ix. 2, 6, 7.

I.

THE lands that long in darkness lay,  
Now have beheld a heavenly light ;  
Nations that sat in death's cold shade,  
Are bless'd with beams divinely bright.

II.

The virgin's promis'd Son is born ;  
Behold th' expected child appear :  
What shall his names or titles be ?  
"The Wonderful, The Counsellor."

III.

This infant is the mighty God,  
Come to be suckled and ador'd ;  
Th' eternal Father, Prince of peace,  
The Son of David, and his Lord.

IV.

The government of earth and seas  
Upon his shoulders shall be laid ;  
His wide dominions shall increase,  
And honours to his name be paid.

V.

Jesus the holy child shall sit  
High on his father David's throne,  
Shall crush his foes beneath his feet,  
And reign to ages yet unknown.

---

ISAAC WATTS, D.D. *Hymn 8, Book I.*—Appeared in 1745 unaltered from Watts, with the exception of

1781.

XX.—ISAIAH, xxvi. 1-7.

I.

HOW glorious Zion's courts appear,  
 the city of our God !  
 His throne he hath establish'd here,  
 here fix'd his lov'd abode.

II.

Its walls, defended by his grace,  
 no pow'r shall e'er o'erthrow ;  
 Salvation is its bulwark sure  
 against th' assailing foe.

III.

Lift up the everlasting gates,  
 the doors wide open fling ;  
 Enter, ye nations who obey  
 the statutes of our King.

IV.

Here shall ye taste unmingled joys,  
 and dwell in perfect peace,  
 Ye who have known Jehovah's name,  
 and trusted in his grace.

V.

Trust in the Lord, for ever trust !  
 and banish all your fears ;  
 Strength in the Lord Jehovah dwells  
 eternal as his years.

VI.

What tho' the wicked dwell on high ?  
 his arm shall bring them low ;  
 Low as the caverns of the grave  
 their lofty heads shall bow.

VII.

Along the dust shall then be spread  
 their tow'rs that brave the skies ;  
 On them the needy's feet shall tread,  
 and on their ruins rise.

1751.

XXIX.—ISAIAH, xxvi. 1-6.

I.

HOW honourable is the place,  
 where we, adoring, stand :  
 Zion, the glory of the earth,  
 and beauty of the land !

II.

Bulwarks of mighty grace defend  
 the city where we dwell ;  
 The walls of strong salvation made,  
 defy th' assaults of hell.

III.

Lift up the everlasting gates !  
 the doors wide open fling !  
 Enter, ye nations, that obey  
 the statutes of our king.

IV.

Here shall you taste unmingled joys,  
 and live in perfect peace ;  
 You that have known Jehovah's name,  
 and trusted in his grace.

V.

Trust in the Lord, forever trust,  
 and banish all your fears :  
 Strength in the Lord Jehovah dwells,  
 eternal as his years.

VI.

What tho' the rebels dwell on high,  
 his arm shall bring them low :  
 Low as the caverns of the grave  
 their lofty heads shall bow.

VII.

On Babylon our feet shall tread,  
 in that rejoicing hour ;  
 The ruins of her walls shall spread  
 a pavement for the poor.

ver. 4, line 4, where *ventur'd* is changed to *trusted*. Remained in 1751 as in 1745; but considerable alterations were made for 1781. The alterations are attributed to Dr. Hugh Blair.

1745.

XXIX.—ISAIAH, xxvi. 1-6.

I.

HOW honourable is the Place,  
where we, adoring, stand;  
*Zion*, the Glory of the Earth,  
and Beauty of the Land!

II.

Bulwarks of mighty Grace defend  
the City where we dwell;  
The Walls, of strong Salvation made,  
defy th' Assaults of Hell.

III.

Lift up the everlasting Gates!  
the Doors wide open fling!  
Enter, ye Nations, that obey  
the Statutes of our King.

IV.

Here shall you taste unmingled Joys,  
and live in perfect Peace;  
You that have known *JEHOVAH'S* Name  
and trusted in his Grace.

V.

Trust in the *LORD*, for ever trust,  
and banish all your Fears:  
Strength in the *LORD JEHOVAH* dwells,  
eternal as his Years.

VI.

What tho' the Rebels dwell on high,  
his Arm shall bring them low:  
Low as the Caverns of the Grave,  
their lofty Heads shall bow.

VII.

On *Babylon* our Feet shall tread,  
in that rejoicing Hour;  
The Ruins of her Walls shall spread  
a Pavement for the Poor.

WATTS.

BOOK I., HYMN 8.

*The safety and protection of the Church.*

ISA. xxvi. 1, 2, 3, 4, 5, 6.

I.

HOW honourable is the place  
Where we adoring stand,  
*Zion*, the glory of the earth,  
And beauty of the land!

II.

Bulwarks of mighty grace defend  
The city where we dwell;  
The walls, of strong salvation made,  
Defy th' assaults of hell.

III.

Lift up the everlasting gates,  
The doors wide open fling;  
Enter ye nations; that obey  
The statutes of our king.

IV.

Here shall you taste unmingled joys,  
And dwell in perfect peace;  
You that have known *Jehovah's* name,  
And ventur'd on his grace.

V.

Trust in the Lord, for ever trust,  
And banish all your fears;  
Strength in the Lord *Jehovah* dwells,  
Eternal as his years.

VI.

What tho' the rebels dwell on high,  
His arm shall bring them low;  
Low as the caverns of the grave  
Their lofty heads shall bow.

VII.

On *Babylon* our feet shall tread,  
In that rejoicing hour;  
The ruins of her walls shall spread  
A pavement for the poor.

JOHN MORISON, D.D.

XXI.—ISAIAH, xxxiii. 13-18.

I.

Attend, ye tribes that dwell remote,  
Ye tribes at hand, give ear;  
Th' upright in heart alone have hope,  
The false in heart have fear.

II.

The man who walks with God in truth,  
And ev'ry guile disdains,  
Who hates to lift oppression's rod,  
And scorns its shameful gains;

V.

For him the kingdom of the just  
Afar doth glorious shine;  
And he the King of kings shall see  
In majesty divine.

III.

Whose soul abhors the impious bribe  
That tempts from truth to stray,  
And from th' enticing snares of vice  
Who turns his eyes away:

IV.

His dwelling 'midst the strength of rocks,  
Shall ever stand secure;  
His Father will provide his bread,  
His waters shall be sure.

ISAAC WATTS, D.D. *Hymn 32, Book I.*—The paraphrase as it appeared in 1745 was practically an original composition, though borrowing three verses from Watts. In ver. 3, line 2, *that* was

1781.

XXII.—ISAIAH, xl. 27, to the end.

I.

WHY pour'st thou forth thine anxious plaint,  
     despairing of relief,  
 As if the Lord o'erlook'd thy cause,  
 and did not heed thy grief?

II.

Hast thou not known, hast thou not heard,  
 that firm remains on high  
 The everlasting throne of him  
 who form'd the earth and sky?

III.

Art thou afraid his pow'r shall fail  
 when comes thy evil day?  
 And can an all-creating arm  
 grow weary or decay?

IV.

Supreme in wisdom as in pow'r  
 the rock of ages stands;  
 Tho' him thou canst not see, nor trace  
 the working of his hands.

V.

He gives the conquest to the weak,  
 supports the fainting heart;  
 And courage in the evil hour  
 his heav'nly aids impart.

VI.

Mere human pow'r shall fast decay,  
 and youthful vigour cease;  
 But they who wait upon the Lord,  
 in strength shall still increase.

VII.

They with unweary'd feet shall tread  
 the path of life divine;  
 With growing ardour onward move,  
 with growing brightness shine.

VIII.

On eagle's wings they mount, they soar,  
 their wings are faith and love,  
 Till, past the cloudy regions here,  
 they rise to heav'n above.

1751.

XVI.—ISAIAH, xl. 27-31.

I.

WHY pour'st thou forth thine anxious plaint,  
     despairing of relief,  
 As if the Lord o'erlook'd thy cause,  
 and did not heed thy grief?

II.

Hast thou forgot th' almighty name  
 that formed the earth and sea?  
 And can an all-creating arm  
 grow weary or decay?

III.

Supreme in wisdom, as in pow'r  
 that Rock of ages stands:  
 Tho' him thou canst not see, nor trace  
 the working of his hands.

IV.

He gives the conquest to the weak,  
 supports the fainting heart;  
 And courage in the evil hour  
 his strength'ning aids impart.

V.

Mere mortal pow'r shall fade and die,  
 and youthful vigour cease;  
 But they that wait upon the Lord,  
 shall feel their strength increase.

VI.

They, with unweary'd feet, shall tread  
 the path of life divine;  
 They still with growing ardour move,  
 with growing brightness shine.

VII.

On eagles wings they mount, they soar;\*  
 their wings are faith and love,  
 Till past the cloudy regions here,  
 they rise to heav'n above.\*

\* See Minute of Presbytery of Edinburgh, 27th January 1748.

changed to *the*, and in ver. 7 other changes were made for 1751. Considerable alterations were made for 1781, but by whom is unknown.

## 1745.

XVI.—ISAIAH, xl. 27-31.

## I.

WHY pour'st thou forth thine anxious Plaint,  
despairing of Relief;  
As if the LORD o'erlook'd thy Cause,  
and did not heed thy Grief?

## II.

Hast thou forgot th' Almighty Name  
that form'd the Earth and Sea?  
And can an all-creating Arm  
grow weary or decay?

## III.

Supreme in Wisdom, as in Pow'r,  
that Rock of Ages stands,  
Tho' him thou can'st not see, nor trace  
the Working of his Hands.

## IV.

He gives the Conquest to the Weak,  
supports the fainting Heart;  
And Courage in the evil Hour  
his strength'ning Aids impart.

## V.

Mere mortal Pow'r shall fade and die,  
and youthful Vigour cease;  
But they that wait upon the LORD,  
shall feel their Strength increase.

## VI.

They with unweary'd Feet, shall tread  
the Path of Life divine:  
They still, with growing Ardor, move;  
with growing Brightness shine.

## VII.

On Eagles Wings, they rise, they mount,  
their Wings are Faith and Love;  
Till, past the cloudy Regions here,  
they meet their GOD above.\*

## WATTS.

BOOK I., HYMN 32.

*Strength from heaven.* ISA. xl. 27, 28, 29, 30.

## I.

WHence do our mournful thoughts arise?  
And where's our courage fled?  
Has restless sin, and raging hell,  
Struck all our comforts dead?

## II.

Have we forgot th' Almighty name,  
That formed the earth and sea?  
And can an all-creating arm  
Grow weary or decay?

## III.

Treasures of everlasting might  
In our Jehovah dwell;  
He gives the conquest to the weak,  
And treads their foes to Hell.

## IV.

Mere mortal power shall fade and die,  
And youthful vigour cease;  
But we that wait upon the Lord,  
Shall feel our strength increase.

## V.

The saints shall mount on eagles wings,  
And taste the promis'd bliss,  
Till their unwearied feet arrive  
Where perfect pleasure is.

\* See Minute of Presbytery of Irvine, 28th April 1747. Apparently the Presbytery were in possession of a misprinted copy.

ANONYMOUS. The author of this paraphrase is unknown. It first appeared in 1745, upon which a few

1781.

XXIII.—ISAIAH, xlii. 1-13.

I.  
**B**Ehold my servant ! see him rise  
 exalted in my might !  
 Him have I chosen, and in him  
 I place supreme delight.

II.  
 On him, in rich effusion pour'd,  
 my Spirit shall descend ;  
 My truths and judgements he shall show  
 to earth's remotest end.

III.  
 Gentle and still shall be his voice ;  
 no threats from him proceed ;  
 The smoking flax he shall not quench,  
 nor break the bruised reed.

IV.  
 The feeble spark to flames he'll raise ;  
 the weak will not despise ;  
 Judgement he shall bring forth to truth,  
 and make the fallen rise.

V.  
 The progress of his zeal and pow'r  
 shall never know decline,  
 Till foreign lands, and distant isles,  
 receive the law divine.

VI.  
 He who erected heav'n's bright arch,  
 and bade the planets roll,  
 Who peopled all the climes of earth,  
 and form'd the human soul,

VII.  
 Thus saith the Lord, Thee have I rais'd,  
 my prophet thee install ;  
 In right I've rais'd thee, and in strength  
 I'll succour whom I call.

VIII.  
 I will establish with the lands  
 a covenant in thee,  
 To give the Gentile nations light,  
 and set the pris'ners free.

IX.  
 Asunder burst the gates of brass ;  
 the iron fetters fall ;  
 And gladsome light, and liberty,  
 are straight restor'd to all.

X.  
 I am the Lord, and by the name  
 of great Jehovah known ;  
 No idol shall usurp my praise,  
 nor mount into my throne.

XI.  
 Lo ! former scenes, predicted once,  
 conspicuous rise to view ;  
 And future scenes, predicted now,  
 shall be accomplish'd too.

XII.  
 Sing to the Lord in joyful strains !  
 let earth his praise resound,  
 Ye who upon the ocean dwell,  
 and fill the isles around !

XIII.  
 O city of the Lord ! begin  
 the universal song ;  
 And let the scatt'rd villages  
 the chearful notes prolong.

XIV.  
 Let Kedar's wilderness afar  
 lift up its lonely voice,  
 And let the tenants of the rock  
 with accents rude rejoice ;

XV.  
 Till 'midst the streams of distant lands  
 the islands sound his praise ;  
 And all combin'd, with one accord,  
 Jehovah's glories raise.

1751.

V.—ISAIAH, xlii. 1-13.

I.  
**B**Ehold my Servant ! see him rise,  
 exalted in my might !  
 Him have I chosen, and in him  
 I place supreme delight.

II.  
 In rich effusion on his soul,  
 my Spirit's pow'rs shall flow ;  
 He'll to the Gentiles and the isles,  
 my truths and judgments show.

III.  
 Peaceful and calm shall be the words  
 which from his mouth proceed ;  
 The smoking flax he shall not quench,  
 nor break the bruised reed.

IV.  
 The feeble spark to flames he'll raise ;  
 the weak he'll not despise :  
 Judgment he shall bring forth to truth,  
 and make the fallen rise.

V.  
 His heart shall not despond nor fail,  
 nor ought shall him dismay ;  
 Till judgment in the earth he set,  
 and islands own his sway.

VI.  
 He who spread forth the arch of heav'n,  
 and hung its orbs on high ;  
 Who form'd the earth, and bade his pow'r  
 its tribes with breath supply.

VII.  
 Thus speaks the Lord: Thee have I rais'd ;  
 my Prophet thee instal ;  
 In right I've call'd thee, and in strength  
 I'll succour whom I call.

VIII.  
 I with the lands establish will  
 a covenant in thee,  
 To light the Gentiles, and the blind ;  
 and set the pris'ners free.

IX.  
 I am the Lord ; and by the name  
 of great JEHOVAH known ;  
 Idols shall not my glory share,  
 nor mount into my throne.

X.  
 Lo ! former scenes predicted once,  
 conspicuous rise to view ;  
 And future events, thus foretold,  
 shall be accomplished too.

XI.  
 Sing to the Lord a new-made song  
 let earth his praise resound  
 Ye who upon the ocean dwell,  
 and fill the isles around !

XII.  
 Ye who inhabit desert wilds,  
 or peopled cities throng  
 With humble Kedar's scatter'd tribes,  
 the joyful notes prolong !

XIII.  
 Let all combin'd with one accord,  
 JEHOVAH's glories raise ;  
 Till in earth's utmost bounds remote,  
 the islands sound his praise !

changes were made for 1751. Still greater changes were made for 1781. In Logan's "Poems" there appeared a hymn of which many of the verses are the same as 1781.

## 1745.

## V.—ISAIAH, xlii. 1-13.

I.  
**B**Ehold! my Servant! see him rise  
 exalted in my Might:  
 Him have I chosen, and in him  
 I place supreme Delight.

II.  
 In rich Effusion, on his Soul,  
 my Spirit's Pow'rs shall flow:  
 He'll to the Gentiles, and the Isles,  
 my Truths and Judgments show.

III.  
 Peaceful and mild shall be his Voice,  
 nor Threats from him proceed:\*  
 The smoaking Flax he shall not quench,  
 nor break the bruised Reed.

IV.  
 The feeble Spark of Flames he'll raise;  
 the Weak he'll not despise:  
 Judgment he shall bring forth to Truth,  
 and make the Fallen rise.

V.  
 His Heart discourag'd shall not fail,  
 nor his Attempts give Way;  
 'Till Judgment in the Earth he set,  
 and Nations own his Sway.

VI.  
 He who spread forth the Arch of Heav'n,  
 and hung its Orbs on high:  
 Who form'd the Earth; and bade his Pow'r  
 its Tribes with Breath supply;

VII.  
 Thus speaks the LORD: Thee have I rais'd,  
 my prophet thee instal:  
 In Right I've call'd thee, and in Strength  
 I'll succour whom I call.

VIII.  
 Thee will I send, to make the Lands  
 my plighted Goodness see:  
 To light the Gentiles, and the Blind;  
 and set the Pris'ners free.

IX.  
 I am the Lord; and by the Name  
 of great JEHOVAH known;  
 Idols shall not my Glory share,  
 nor mount into my Throne.

X.  
 Lo! former Scenes, predicted once,  
 conspicuous rise to View;  
 And future Events, thus foretold,  
 shall be accomplish'd too.

XI.  
 Sing to the LORD a new-made song!  
 let Earth his Praise resound;  
 Ye who upon the Ocean dwell,  
 and fill the Isles around!

XII.  
 Ye who inhabit desert Wilds,  
 or peopl'd Citics throng:  
 With humble *Kedar's* scatter'd Tribes,  
 the joyful Notes prolong!

XIII.  
 Let all combin'd with one Accord,  
 JEHOVAH's Glories raise;  
 'Till, in Earth's utmost Bounds remote,  
 the Islands catch his Praise!

## LOGAN.

## HYMN 6.

**B**EHOLD! th' Ambassador divine,  
 Descending from above,  
 To publish to mankind the law  
 Of everlasting love!

On him in rich effusion pour'd  
 The heavenly dew descends;  
 And truth divine he shall reveal,  
 To earth's remotest ends.

No trumpet-sound, at his approach,  
 Shall strike the wondering ears;  
 But still and gentle breathe the voice  
 In which the God appears.

By his kind hand the shaken reed  
 Shall raise its falling frame;  
 The dying embers shall revive,  
 And kindle to a flame.

The onward progress of his zeal  
 Shall never know decline,  
 Till foreign lands and distant isles  
 Receive the law divine.

He who spread forth the arch of Heaven,  
 And bade the planets roll,  
 Who laid the basis of the earth,  
 And form'd the human soul.

Thus saith the Lord, "Thee have I sent,  
 "A Prophet from the sky,  
 "Wide o'er the nations to proclaim  
 "The message from on high.

"Before thy face the shades of death  
 "Shall take to sudden flight,  
 "The people who in darkness dwell  
 "Shall hail a glorious light;

"The gates of hell shall 'sunder burst,  
 "The iron fetters fall;  
 "The promis'd jubilee of Heaven  
 "Appointed rise o'er all.

"And lo! presaging thy approach,  
 "The Heathen temples shake,  
 "And trembling in forsaken fanes,  
 "The fabled idols quake.

"I am Jehovah: I am One:  
 "My name shall now be known;  
 "No Idol shall usurp my praise,  
 "Nor mount into my throne."

Lo, former scenes, predicted once,  
 Conspicuous rise to view;  
 And future scenes, predicted now,  
 Shall be accomplish'd too.

Now sing a new song to the Lord!  
 Let earth his praise resound;  
 Ye who upon the ocean dwell,  
 And fill the isles around.

O city of the Lord! begin  
 The universal song;  
 And let the scattered villages  
 The joyful notes prolong.

Let Kedar's wilderness afar  
 Lift up the lonely voice;  
 And let the tenants of the rock  
 With accent rude rejoice.

O from the streams of distant lands  
 Unto Jehovah sing!  
 And joyful from the mountain tops  
 Shout to the Lord the King!

Let all combined with one accord  
 Jehovah's glories raise,  
 Till in remotest bounds of earth  
 The nations sound his praise.

\*See proposed Amendment in Minute of Presbytery of Irvine, 28th April 1747.

ISAAC WATTS, D.D. *Hymn 39, Book I.*—While ascribing this paraphrase to Watts, it will be seen that the first three verses of 1745 are those of some one else, name unknown. Vers. 4, 5, and 6, of Watts

## 1781.

XXIV.—ISAIAH, xlix. 13-17.

## I.

YE heav'ns, send forth your song of praise !  
 earth, raise your voice below !  
 Let hills and mountains join the hymn,  
 and joy thro' nature flow.

## II.

Behold how gracious is our God !  
 hear the consoling strains  
 In which he cheers our drooping hearts,  
 and mitigates our pains.

## III.

Cease ye, when days of darkness come,  
 in sad dismay to mourn,  
 As if the Lord could leave his saints  
 forsaken or forlorn.

## IV.

Can the fond mother e'er forget  
 the infant whom she bore ?  
 And can its plaintive cries be heard,  
 nor move compassion more ?

## V.

She may forget ; nature may fail  
 a parent's heart to move ;  
 But Zion on my heart shall dwell  
 in everlasting love.

## VI.

Full in my sight, upon my hands  
 I have engrav'd her name ;  
 My hands shall build her ruin'd walls,  
 and raise her broken frame.

## 1751.

XVII.—ISAIAH, xlix. 13-17.

## I.

YE heav'ns send forth your praising song !  
 earth, raise thy voice below !  
 Let hills and mountains join the hymn,  
 and joy through nature flow !

## II.

Behold, how gracious is our God !  
 with what comforting strains  
 He cheers the sorrows of our heart,  
 and banishes our pains !

## III.

Cease ye, when days of darkness fall,  
 with troubled hearts to mourn ;  
 As if the Lord would leave his saint  
 Forsaken or forlorn.

## IV.

Can a fond mother ere forget  
 the infant of her womb ?  
 And 'mongst a thousand tender thoughts  
 her suckling have no room ?

## V.

Yet, saith the Lord, should nature change  
 and mothers monsters prove ;  
 Sion still dwells upon the heart  
 of everlasting love.

## VI.

Deep on the palms of both my hands  
 I have engrav'd her name ;  
 My hands shall raise her ruin'd walls,  
 and build her broken frame.



were retained in 1745 unaltered, and the whole of 1745 remained unchanged in 1751. By whom the alterations for 1781 were made has never been conjectured.

1745.

XVII.—ISAIAH, xlix. 13-17.

I.

YE Heav'ns, send forth your praising Song !  
Earth, raise thy Voice below !  
Let Hills and Mountains join the Choir,  
and Joy through Nature flow !

II.

Behold, how gracious is our God !  
with what comforting Strains  
He cheers the Sorrows of our Heart,  
and banishes our pains !

III.

Cease ye, when Days of Darkness fall,  
with troubled Hearts to mourn ;  
As if the Lord could leave a Saint  
forsaken or forlorn.

IV.

Can a fond Mother e'er forget  
the Infant of her Womb ?  
And, 'mongst a thousand tender Thoughts,  
her Suckling have no room ?

V.

Yet, saith the LORD, should Nature change,  
and Mothers Monsters prove ;  
Sion still dwells upon the Heart  
of everlasting Love.

VI.

Deep on the Palms of both my Hands  
I have engrav'd her Name :  
My Hands shall raise her ruin'd Walls,  
and build her broken Frame.\*

WATTS.

BOOK I., HYMN 39.

*God's tender care of his church.* ISA. xlix. 13, 14, etc.

I.

NOW shall my inward joys arise,  
And burst into a song ;  
Almighty love inspires my heart,  
And pleasures tune my tongue.

II.

God on his thirsty Sion hill  
Some mercy drops has thrown,  
And solemn oaths hath bound his love  
To shower salvation down.

III.

Why do we then indulge our fears,  
Suspicious and complaints ?  
Is he a God, and shall his grace  
Grow weary of his saints ?

IV.

Can a kind woman e'er forget  
The infant of her womb,  
And 'mongst a thousand tender thoughts  
Her suckling have no room ?

V.

"Yet," saith the Lord, "should nature change,  
"And mothers monsters prove,  
"Sion still dwells upon the heart  
"Of everlasting love.

VI.

"Deep on the palms of both my hands  
"I have engrav'd her name ;  
"My hands shall raise her ruin'd walls,  
"And build her broken frame."

\* See proposed Addition in Minute of Presbytery of Irvine, 28th April 1747.

WILLIAM ROBERTSON. This beautiful paraphrase first appeared in 1745, of which verses 8, 10, and 16 were changed for 1751. Further changes, which, on the whole, may be said to be improvements, were made for 1781, and these have been attributed to Logan.

1781.

XXV.—ISAIAH, liii.

I.

HOW few receive with cordial faith  
the tidings which we bring?  
How few have seen the arm reveal'd  
of heav'n's eternal King?

II.

The Saviour comes! no outward pomp  
bespeaks his presence nigh;  
No earthly beauty shines in him  
to draw the carnal eye.

III.

Fair as a beauteous tender flow'r  
amidst the desert grows,  
So, slighted by a rebel-race,  
the heav'nly Saviour rose.

IV.

Rejected and despis'd of men,  
behold a man of woe!  
Grief was his close companion still,  
through all his life below.

V.

Yet all the griefs he felt were ours,  
ours were the woes he bore;  
Pangs not his own, his spotless soul  
with bitter anguish tore.

VI.

We held him as condemn'd by Heav'n,  
an outcast from his God,  
While for our sins he groan'd, he bled,  
beneath his Father's rod.

VII.

His sacred blood hath wash'd our souls  
from sin's polluted stain;  
His stripes have heal'd us, and his death  
reviv'd our souls again.

VIII.

We all like sheep had gone astray  
in ruin's fatal road;  
On him were our transgressions laid;  
he bore the mighty load.

IX.

Wrong'd and oppress'd, how meekly he  
in patient silence stood!  
Mute, as the peaceful harmless lamb  
when brought to shed its blood.

X.

Who can his generation tell?  
From prison see him led,  
With impious shew of law condemn'd,  
and number'd with the dead.

XI.

'Midst sinners low in dust he lay;  
the rich a grave supply'd:  
Unspotted was his blameless life,  
unstain'd by sin, he died.

XII.

Yet God shall raise his head on high,  
though thus he brought him low;  
His sacred off'ring, when complete,  
shall terminate his woe.

XIII.

For, saith the Lord, my pleasure then  
shall prosper in his hand;  
His shall a num'rous offspring be,  
and still his honours stand.

XIV.

His soul, rejoicing, shall behold  
the purchase of his pain;  
And all the guilty whom he sav'd  
shall bless Messiah's reign.

XV.

He with the great shall share the spoil  
and baffle all his foes;  
Though rank'd with sinners here he fell,  
a conqueror he rose.

XVI.

He died to bear the guilt of men,  
that sin might be forgiv'n:  
He lives to bless them and defend,  
and plead their cause in heav'n.

1751.

VI.—ISAIAH, liii.

I.  
**H**OW few receive, with lively faith,  
 the truths which we impart?  
 How few have felt the pow'r divine  
 reveal'd within their heart?

II.  
 The Saviour comes!—no outward pomp  
 bespeaks the Saviour nigh:  
 No earthly beauty shines in him  
 to draw the carnal eye.

III.  
 As, in dry soil, a tender plant  
 weak and neglected grows;  
 So, in this cold and barren world,  
 that sacred Root arose.

IV.  
 Rejected and despis'd of men;  
 behold a man of wo!  
 Grief was his close companion still,  
 through all his life below.

V.  
 Yet these were ours, these griefs he felt;  
 ours were the woes he bore:  
 Pangs not his own, his spotless soul  
 with bitter anguish tore.

VI.  
 We held him as accurs'd by heav'n,  
 an outcast from his God;  
 While for our sins he groan'd, he bled  
 beneath his Father's rod.

VII.  
 That sacred blood hath wash'd our souls  
 from sin's polluted stain;  
 His stripes have heal'd us, and his death  
 reviv'd our souls again.

VIII.  
 The blind apostate race of men  
 like sheep have gone astray:  
 And the transgressions of us all  
 the Lord on him did lay.

IX.  
 Wrong'd and oppress'd, how meekly he  
 in patient silence stood,  
 Mute as the peaceful, harmless lamb,  
 when brought to shed its blood?

X.  
 Who can his generation tell?  
 From prison see him led;  
 With impious show of law condemn'd  
 and number'd with the dead.

XI.  
 Laid low in dust with sinners he;  
 the rich a grave supply'd;  
 Pure was his life, unstain'd by sin;  
 and as he liv'd he dy'd.

XII.  
 Yet God again his head shall raise,  
 though thus he brought him low;  
 This sacred off'ring once complete,  
 shall finish all his wo;

XIII.  
 For, saith the Lord, my pleasure then  
 shall prosper in his hand:  
 His shall a num'rous issue be  
 and still his honour stand.\*

XIV.  
 His soul rejoicing shall behold  
 the purchase of his pain:  
 And thousand guilty souls redeem'd  
 shall bless Messiah's reign.

XV.  
 He with the great shall share the spoil  
 and baffle all his foes:  
 Though rank'd with sinners, here he fell,  
 a conqueror he rose.

XVI.  
 He dy'd to bear the guilt of men,  
 that sin might be forgiv'n; †  
 He lives to bless them, and defend,  
 and plead their cause in heav'n.

1745.

VI.—ISAIAH, liii.

I.  
**H**OW few receive, with cordial Faith,  
 the Truths which we impart?  
 How few have felt the Pow'r divine  
 reveal'd within their Heart?

II.  
 The SAVIOUR comes—no outward Pomp  
 bespeaks the SAVIOUR nigh:  
 No earthly Beauty shines in him,  
 to draw the carnal Eye.

III.  
 As, in dry Soil, a tender Plant  
 weak and neglected grows:  
 So, in this cold and barren World,  
 that sacred Root arose.

IV.  
 Rejected and despis'd of Men,  
 behold a Man of Woe!  
 Grief was his close Companion still,  
 through all his Life below.

V.  
 Yet these were ours, these Grievs he felt,  
 ours were the Woes he bore:  
 Pangs not his own his spotless Soul  
 with bitter Anguish tore.

VI.  
 We held him as accurst by Heav'n,  
 an Outcast from his GOD:  
 Whilst for our Sins he groan'd, he bled  
 beneath his Father's Rod.

VII.  
 That sacred Blood hath wash'd our Souls  
 from Sin's polluted Stain:  
 His Stripes have heal'd us, and his Death  
 reviv'd our Souls again.

VIII.  
 The blind apostate race of Men  
 like Sheep had gone astray:  
 And all Heav'n's Wrath tho' due to us,  
 on him, our Victim, lay.

IX.  
 Wrong'd and oppress'd how meekly he,  
 in patient Silence stood?  
 Mute as the peaceful harmless Lamb,  
 when brought to shed it's Blood.

X.  
 Who could declare his heav'nly Birth,  
 when from a Prison led;  
 With impious Forms of Law condemn'd  
 and number'd with the Dead?

XI.  
 Laid low in Dust with Sinners he;  
 the Rich a Grave Supply'd;  
 Pure was his Life, unstain'd by Sin;  
 and as he liv'd, he dy'd.

XII.  
 Yet GOD again his Head shall raise,  
 tho' thus he brought him low:  
 This sacred Off'ring, once complete,  
 shall finish all his Woe.

XIII.  
 For, saith the LORD, my Pleasure then  
 shall prosper in his Hand;  
 His shall a num'rous Issue be,  
 and still his Honours stand.

XIV.  
 His Soul, rejoicing, shall behold  
 the Purchase of his Pain:  
 And thousand guilty Souls redeem'd  
 shall bless MESSIAH's reign.

XV.  
 He with the great shall share the Spoil,  
 and baffle all his Foes:  
 Tho' rank'd with Sinners here he fell,  
 a Conqueror he rose.

XVI.  
 He died to bear the Guilt of Men;  
 he saw their Sins forgiv'n:  
 He lives to bless them, and defend  
 and plead their Cause in Heav'n.

\* 1754 and some other editions read *honours*.

† See Minute of Presbytery of Edinburgh, 27th March 1746.

ANONYMOUS. Some slight alterations have been made upon 1745 for 1751, and still further alterations for 1781. It is unknown who wrote the original of 1745, but the emendations for 1781 have been ascribed to Cameron.

1781.

XXVI.—ISAIAH, lv.

I.

HO! ye that thirst, approach the spring  
 where living waters flow ;  
 Free to that sacred fountain all  
 without a price may go.

II.

How long to streams of false delight  
 will ye in crowds repair ?  
 How long your strength and substance waste  
 on trifles light as air ?

III.

My stores afford those rich supplies  
 that health and pleasure give ;  
 Incline your ear, and come to me,  
 the soul that hears shall live.

IV.

With you a cov'nant I will make  
 that ever shall endure ;  
 The hope which gladden'd David's heart  
 my mercy hath made sure.

V.

Behold he comes ! your leader comes,  
 with might and honour crown'd ;  
 A witness, who shall spread my name  
 to earth's remotest bound.

VI.

See ! nations hasten to his call  
 from ev'ry distant shore ;  
 Isles yet unknown shall bow to him,  
 and Israel's God adore.

VII.

Seek ye the Lord while yet his ear  
 is open to your call ;  
 While offer'd mercy still is near,  
 before his footstool fall.

VIII.

Let sinners quit their evil ways,  
 their evil thoughts forego ;  
 And God, when they to him return,  
 returning grace will show.

IX.

He pardons with o'erflowing love :  
 for hear the voice divine :  
 My nature is not like to yours,  
 nor like your ways are mine :

X.

But far as heav'n's resplendent orbs  
 beyond earth's spot extend,  
 As far my thoughts, as far my ways,  
 your ways and thoughts transcend.

XI.

And as the rains from heav'n distill,  
 nor thither mount again,  
 But swell the earth with fruitful juice,  
 and all its tribes sustain ;

XII.

So not a word that flows from me  
 shall ineffectual fall ;  
 But universal nature prove  
 obedient to my call.

XIII.

With joy and peace shall then be led  
 the glad converted lands ;  
 The lofty mountains then shall sing,  
 the forests clap their hands.

XIV.

Where briers grew 'midst barren wilds,  
 shall firs and myrtles spring ;  
 And nature, through its utmost bounds,  
 eternal praises sing.

1751.

XXVII.—ISAIAH, IV.

I.  
HO! ye that thirst, approach the spring  
of ever-flowing bliss;  
Free to the poor life's waters flow,  
and bought without a price.

II.  
Why bargain ye for earthly goods,  
where fruitless is the cost?  
In vanity ye waste your days,  
and all your labour's lost?\*

III.  
To me incline your willing ear,  
so shall your souls be blest;  
And fed with truth, and real good,  
attain their native rest.

IV.  
Hear ye and live for evermore;  
my mercy shall renew  
The hope that gladden'd David's heart,  
in covenant with you.

V.  
Him for a witness have I rais'd,  
your leader and your chief:  
The nations he shall call, and they  
be bless'd in his belief.

VI.  
Behold, great Prophet! lands unknown,  
and lands that knew not thee,  
Shall hasten to thy call, and God\*  
in thee exalted be.

VII.  
Seek ye the Lord, whilst yet his ear  
is open to your call:  
Whilst offer'd mercy yet is near,  
before his footstool fall.

VIII.  
Now let the sons of vice repent;  
from sin the sinner cease:  
To God returning, they shall meet  
their God's returning grace.

IX.  
He pardons with o'erflowing love;  
for hear the voice divine:  
My nature, as 'tis not like yours,  
so nor my ways as thine.

X.  
But far as heav'n's resplendent orbs  
beyond earth's spot extend;  
So far my nature, thoughts, and ways,  
your ways and thoughts transcend.

XI.  
For as the rains from heav'n distil,  
nor thither tend again; †  
But swell the earth with fruitful juice  
and all its tribes sustain:

XII.  
So not a word that flows from me  
shall ineffectual fall;  
But universal nature prove  
obsequious to my call.

XIII.  
With joy and peace shall then be led  
the glad converted lands:  
The mountains then shall seem to sing,  
the trees to clap their hands.

XIV.  
For briers then and thorny wilds,  
shall firs and myrtles spring:  
Thus shall it ever last; and all  
to God shall praises sing. ‡

1745.

XXVII.—ISAIAH, IV.

I.  
HO! ye that thirst, approach the Spring  
of ever flowing Bliss:  
Free to the Poor, Life's Waters flow,  
and bought without a Price.

II.  
Why, following unsubstantial Goods,  
spend ye a fruitless Cost?  
In Vanity your Days beguile,  
and find your Labour lost?

III.  
To me incline your willing Ear,  
so shall your Souls be blest;  
And fed with Truth, and real Good,  
attain their native Rest.

IV.  
Hear ye, and live for ever more!  
in covenant with you,  
The Hope that gladden'd David's Heart,  
my Mercy shall renew.

V.  
Him, for my Witness, I have rais'd,  
your Leader, and your Chief:  
The Nations he shall call; and they,  
be bless'd in his Belief.

VI.  
Behold! Great Prophet! Lands unknown,  
and Lands that knew not thee,  
To thee shall run, shall bow; and GOD  
in thee exalted be.

VII.  
Seek ye the LORD, whilst yet his Ear  
is open to your Call;  
Whilst offer'd Mercy yet is near,  
before his Footstool fall.

VIII.  
Now let the Sons of Vice repent;  
from Sin the Sinner cease;  
To GOD returning, they shall meet  
their GOD'S returning Grace.

IX.  
He pardons with o'erflowing Love;  
for hear the Voice Divine:  
My Nature, as 'tis not like yours,  
so, nor my Ways as thine.

X.  
But far, as Heav'n's resplendent Orbs,  
beyond Earth's spot extend;  
So far my Nature, Thoughts and Ways,  
your Ways and Thoughts transeend.

XI.  
For as the Rains from Heav'n distil,  
nor thither tend again;  
But swell the Earth with fruitful Juice,  
and all its Tribes sustain:

XII.  
So not a Word that flows from me  
shall unaccomplish'd fall;  
But universal Nature prove,  
obsequious to my Call.

XIII.  
With Joy and Peace, shall then be led  
the glad converted Lands:  
The Mountains then shall seem to sing,  
the Trees to clap their Hands.

XIV.  
For Briers then, and thorny Wilds,  
shall Firs and Myrtles spring,  
Thus shall it ever last; and all  
to GOD shall praises sing.

\* See Minute of Presbytery of Edinburgh, 30th March 1748.

† 1754 and some other editions read *hither tend again*.‡ Some editions read "*their praises*."

JOHN MORISON, D.D. Though here ascribing these paraphrases to Morison, it is only right to say that most authorities have stated them to be the joint composition of Morison and Logan. One authority, however, the late Rev. Wm. Robertson of Monzievaird, in his Notes on Psalmody, which appeared in the "Edinburgh Christian Magazine" for 1856, 1857, and 1858, and were afterwards separately published, states that Cameron was the joint-author with Morison. As has already been stated, Morison sent in a large number of poems to the Committee, and probably these two received touches from Logan's or Cameron's pen.

Paraphrase xxviii. is mentioned by Dr. Burns as one of those by Morison appearing in the manuscript volume described in the Memoir of Rev. Dr. Macgill. See p. 187.

1781.

XXVII.—ISAIAH, lvii. 15. 16.

I.

Thus speaks the High and Lofty One ;  
 ye tribes of earth, give ear ;  
 The words of your Almighty King  
 with sacred rev'rence hear :

II.

Amidst the majesty of heav'n  
 my throne is fix'd on high ;  
 And through eternity I hear  
 the praises of the sky :

III.

Yet looking down, I visit oft  
 the humble hallow'd cell ;  
 And with the penitent who mourn  
 'tis my delight to dwell :

IV.

The down-cast spirit to revive,  
 the sad in soul to cheer ;  
 And from the bed of dust the man  
 of heart contrite to rear :

V.

With me dwells no relentless wrath  
 against the human race ;  
 The souls which I have form'd shall find  
 a refuge in my grace.

1781.

XXVIII.—ISAIAH, lviii. 5-9.

I.

Attend, and mark the solemn fast  
 which to the Lord is dear ;  
 Disdain the false unhallow'd mask  
 which vain dissemblers wear.

II.

Do I delight in sorrow's dress ?  
 saith he who reigns above ;  
 The hanging head and rueful look,  
 will they attract my love ?

III.

Let such as feel oppression's load,  
 thy tender pity share ;  
 And let the helpless homeless poor  
 be thy peculiar care.

IV.

Go, bid the hungry orphan be  
 with thy abundance bless'd ;  
 Invite the wand'rer to thy gate,  
 and spread the couch of rest.

V.

Let him who pines with piercing cold  
 by thee be warm'd and clad ;  
 Be thine the blissful task to make  
 the downcast mourner glad.

VI.

Then, bright as morning, shall come forth,  
 in peace and joy, thy days ;  
 And glory from the Lord above  
 shall shine on all thy ways.

JOHN MORISON, D.D. No doubt has ever been expressed as to the authorship of this paraphrase.

1781.

XXIX.—LAMENT. iii. 37-40.

I.

Midst the mighty, where is he  
 who saith, and it is done ?  
 Each varying scene of changeful life  
 is from the Lord alone.

II.

He gives in gladsome bow'rs to dwell,  
 or clothes in sorrow's shroud ;  
 His hand hath form'd the light, his hand  
 hath form'd the dark'ning cloud.

III.

Why should a living man complain  
 beneath the chast'ning rod ?  
 Our sins afflict us ; and the cross  
 must bring us back to God.

IV.

O sons of men ! with anxious care  
 your hearts and ways explore ;  
 Return from paths of vice to God ;  
 return, and sin no more !

---

JOHN MORISON, D.D. No doubt has ever been expressed as to the authorship of this paraphrase.

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1781.

XXX.—HOSEA, vi. 1-4.

I.

Come, let us to the Lord our God  
with contrite hearts return ;  
Our God is gracious, nor will leave  
the desolate to mourn.

II.

His voice commands the tempest forth,  
and stills the stormy wave ;  
And though his arm be strong to smite,  
'tis also strong to save.

III.

Long hath the night of sorrow reign'd ;  
the dawn shall bring us light ;  
God shall appear, and we shall rise  
with gladness in his sight.

IV.

Our hearts, if God we seek to know,  
shall know him, and rejoice ;  
His coming like the morn shall be,  
like morning-songs his voice.

V.

As dew upon the tender herb,  
diffusing fragrance round ;  
As show'rs that usher in the spring,  
and cheer the thirsty ground ;

VI.

So shall his presence bless our souls,  
and shed a joyful light ;  
That hallow'd morn shall chase away  
the sorrows of the night.

---

JOHN LOGAN. This has no counterpart in Logan's volume of 1781.

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1781.

XXXI.—MICAHA, vi. 6-9.

I.

Thus speaks the Heathen ; How shall man  
the pow'r supreme adore ?  
With what accepted off'rings come  
his mercy to implore ?

II.

Shall clouds of incense to the skies  
with grateful odour speed ?  
Or victims from a thousand hills  
upon the altar bleed ?

III.

Does justice nobler blood demand  
to save the sinner's life ?  
Shall, trembling, in his offspring's side,  
the father plunge the knife ?

IV.

No : God rejects the bloody rites  
which blindfold zeal began ;  
His oracles of truth proclaim  
the message brought to man.

V.

He what is good hath clearly shown,  
O favour'd race ! to thee.  
And what doth God require of those  
who bend to him the knee ?

VI.

Thy deeds, let sacred justice rule ;  
thy heart, let mercy fill ;  
And, walking humbly with thy God,  
to him resign thy will.

---

PHILIP DODDRIDGE, D.D., and HUGH BLAIR. This paraphrase has not unfrequently been ascribed to Watts, though in some lists it is simply stated to be *anonymous*. With one or two slight verbal differences, the hymn of 1745 is found in Doddridge's posthumous volume of 1755. In the Minute of the Presbytery of Edinburgh of 30th March 1748, a proposal was made that a second paraphrase on the same passage of Scripture should be given. The proposed version, which will be found on page 179,

1781.

XXXII.—HABAK. iii. 17, 18.

I.

WHAT though no flow'rs the fig-tree clothe,  
 tho' vines their fruit deny ;  
 The labour of the olive fail,  
 and fields no meat supply ?

II.

Though from the fold, with sad surprize,  
 my flock cut off I see ;  
 Though famine pines in empty stalls  
 where herds were wont to be ?

III.

Yet in the Lord will I be glad,  
 and glory in his love ;  
 In him I'll joy, who will the God  
 of my salvation prove

IV.

He to my tardy feet shall lend  
 the swiftness of the roe ;  
 Till rais'd on high, I safely dwell,  
 beyond the reach of woe.

V.

God is the treasure of my soul,  
 the source of lasting joy,  
 A joy which want shall not impair,  
 nor death itself destroy.

1751.

XXXI.—HAB. iii. 17, 18.

I.

WHAT tho' no flow'rs the fig-tree clothe,  
 tho' vines their fruit deny :  
 The labours of the olive fail,  
 and fields no meat supply.

II.

Tho' from the fold, with sad surprize,  
 my flocks cut off I see ;  
 Tho' famine pines in empty stalls  
 where cattle us'd to be ;

III.

Yet in the Lord will I be glad,  
 and glory in his love :  
 In him I'll joy, who will the God  
 of my salvation prove.

IV.

God is the treasure of my soul ;  
 a source of sacred joy,  
 Which no afflictions can controul,  
 nor death itself destroy.



was probably the composition of Hugh Blair, then minister of the Second Charge, Canongate. The Committee, however, in issuing the amended version of 1751, rather than have a *Second Version*, substituted the first three verses of Blair's paraphrase for those of Doddridge. When the 1781 Edition was being prepared, another verse was added, which, along with a few more changes, have been attributed to Cameron.

## 1745.

XXXI.—HAB. iii. 17, 18.

## I.

SECURE the Saint's foundation stands,  
Nor shall his Hopes remove ;  
Sustain'd by GOD'S Almighty Hand,  
and shelter'd in his Love.

## II.

Fig Trees and Olive Plants may fail,  
and Vines their Fruits deny :  
Famine thro' all the Fields prevail,  
and Flocks and Herds may die.

## III.

GOD is the Treasure of my Soul ;  
a Source of sacred Joy,  
Which no Afflictions can controul,  
nor Death itself destroy.

## IV.

LORD, may we feel thy chearing Beams,  
and taste thy sweet Repose !  
We will not mourn these perish'd Streams,  
while such a Fountain flows.

## DODDRIDGE.

HYMN 161.

*The impoverished Saint rejoicing in GOD.*

HABAKKUK, iii. 17, 18.

## I.

SO firm the Saint's Foundations stand,  
Nor can his Hopes remove ;  
Sustain'd by God's almighty Hand,  
And shelter'd in his Love.

## II.

Fig-Trees and Olive-Plants may fail,  
And Vines their Fruit deny,  
Famine thro' all his Fields prevail,  
And Flocks and Herds may die.

## III.

God is the Treasure of his Soul,  
A Source of sacred Joy ;  
Which no Afflictions can controul,  
Nor Death itself destroy.

## IV.

LORD, may we feel thy chearing Beams,  
And taste thy Saints Repose ;  
We will not mourn the perish'd Streams,  
While such a Fountain flows.

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ROBERT BLAIR. See note to Paraphrase IV.—With the exception of the change recommended by the

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1781.

XXXIII.—MATTH. vi. 9-14.

I.

Father of all ! we bow to thee,  
 who dwell'st in heav'n ador'd ;  
 But present still through all thy works,  
 the universal Lord.

II.

For ever hallow'd be thy name  
 by all beneath the skies ;  
 And may thy kingdom still advance,  
 till grace to glory rise.

III.

A grateful homage may we yield,  
 with hearts resign'd to thee ;  
 And as in heav'n thy will be done,  
 on earth so let it be.

IV.

From day to day we humbly own  
 the hand that feeds us still ;  
 Give us our bread, and teach to rest  
 contented in thy will.

V.

Our sins before thee we confess ;  
 O may they be forgiv'n !  
 As we to others mercy show,  
 we mercy beg from Heav'n.

VI.

Still let thy grace our life direct ;  
 from evil guard our way ;  
 And in temptation's fatal path  
 permit us not to stray.

VII.

For thine the pow'r, the kingdom thine ;  
 all glory's due to thee ;  
 Thine from eternity they were,  
 and thine shall ever be.

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Presbytery of Edinburgh from *dwells* to *dwell'st* in ver. 1, line 2, the paraphrase remained unchanged in 1751. Some alterations were made for 1781, but by whom is unknown.

1751.

X. *The Lord's Prayer*, MATTH. vi. 9-14.

I.

FATHER of all we bow to thee,  
 who dwell'st \* in heav'n ador'd ;  
 But present still through all thy works,  
 the universal Lord.

II.

All hallow'd be thy sacred name,  
 o'er all the nations known :  
 Advance the kingdom of thy grace ;  
 and let thy glory come.

III.

A grateful homage may we yield  
 with hearts resign'd to thee :  
 And as in heav'n thy will is done,  
 on earth so let it be.

IV.

From day to day we humbly own  
 the hand that feeds us still,  
 Give us our bread, and may we rest  
 contented in thy will.

V.

Our sins and trespasses we own  
 O may they be forgiv'n !  
 That mercy we to others show,  
 we pray the like from heav'n.

VI.

Our life let still thy grace direct ;  
 from evil guard our way ;  
 And in temptation's fatal path  
 permit us not to stray.

VII.

For thine the pow'r, the kingdom thine ;  
 all glory's due to thee :  
 Thine from eternity they were ;  
 and thine shall ever be !

\* See Minute of Presbytery of Edinburgh, 27th January 1748.

1745.

X. *The Lord's Prayer*.—MATT. vi. 9-14.

I.

FATHER of all ! we bow to thee,  
 who dwells in Heav'n ador'd ;  
 But present still through all thy Works,  
 the universal LORD.

II.

All hallowed be thy sacred Name,  
 o'er all the Nations known :  
 Advance the Kingdom of thy Grace ;  
 and let thy Glory come.

III.

A grateful Homage may we yield,  
 with Hearts resign'd to thee ;  
 And as in Heav'n thy Will is done,  
 on Earth so let it be.

IV.

From Day to Day we humbly own  
 the Hand that feeds us still :  
 Give us our Bread ; and may we rest  
 contented in thy Will.

V.

Our Sins and Trespasses we own ;  
 O may they be forgiv'n !  
 That Mercy we to others show,  
 we pray the like from Heav'n.

VI.

Our Life let still thy Grace direct ;  
 from Evil guard our Way ;  
 And in Temptation's fatal Path  
 permit us not to stray.

VII.

For thine the Pow'r, the Kingdom thine ;  
 all Glory's due to thee :  
 Thine from Eternity they were ;  
 and thine shall ever be.

---

ROBERT BLAIR. See note to Paraphrase IV. With the exception of the last verse, no changes were made

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1781.

XXXIV.—MATTH. xi. 25, to the end.

I.

Thus spoke the Saviour of the world,  
 and rais'd his eyes to heav'n :  
 To thee, O Father ! Lord of all,  
 eternal praise be giv'n.

II.

Thou to the pure and lowly heart  
 hast heav'nly truth reveal'd ;  
 Which from the self-conceited mind  
 thy wisdom hath conceal'd.

III.

Even so, thou Father ! hast ordain'd  
 thy high decree to stand ;  
 Nor men nor angels may presume  
 the reason to demand.

IV.

Thou only know'st the Son ; from thee  
 my kingdom I receive ;  
 And none the Father know but they  
 who in the Son believe.

V.

Come then to me, all ye who groan,  
 with guilt and fears oppress'd ;  
 Resign to me the willing heart,  
 and I will give you rest.

VI.

Take up my yoke, and learn of me  
 the meek and lowly mind ;  
 And thus your weary troubled souls  
 repose and peace shall find.

VII.

For light and gentle is my yoke ;  
 the burden I impose,  
 Shall ease the heart which groan'd before  
 beneath a load of woes.

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for 1751. Considerable alterations, however, were made for 1781, and these have been attributed to Cameron.

1751.

XXVI.—MATTH. xi. 25, *to the end.*

I.

WITH solemn thanksgiving, our Lord  
his Father thus address'd :  
Forever may the Sov'reign Lord  
of heav'n and earth be blest ;

II.

Who from the wise and prudent hast  
thy heav'nly truths conceal'd,  
Which yet to weak and simple babes  
thou plainly hast reveal'd.

III.

Ev'n so thou, Father, hast ordain'd  
thy wise decree to stand ;  
Nor men, nor angels may presume  
the reason to demand.

IV.

All pow'r my Father me hath given  
for me he knows and loves ;  
Him none can know, but they to whom  
the Son a Saviour proves.

V.

Come then all weary lab'ring souls,  
with guilt and fears opprest ;  
By faith your burdens on me cast,  
and I will give you rest.

VI.

Your willing necks bend to my yoke,  
and own my rightful sway ;  
My pattern learn to imitate,  
and all my laws obey.

VII.

Learn from your meek and humble Lord,  
a meek and humble mind :  
And thus your weary, troubled hearts  
shall rest and quiet find.

VIII.

Gentle and easy is my yoke ;  
my yoke the sinner frees :  
And the light burden I impose,  
a heavier load doth ease.

1745.

XXVI.—MATTH. xi. 25, *to the end.*

I.

WITH solemn Thanksgiving, our LORD,  
his Father thus address'd :  
For ever may the sov'reign LORD  
of Heaven and Earth be blest ;

II.

Who from the Wise and Prudent hast  
thy heav'nly Truths conceal'd ;  
Which, yet to weak and simple Babes,  
thou plainly hast reveal'd.

III.

Ev'n so thou FATHER ! hast ordain'd  
thy wise Decree to stand ;  
Nor Men, nor Angels, may presume  
the Reason to demand.

IV.

All Power my Father hath me giv'n ;  
for me he knows and loves :  
Him none can know, but they to whom  
the SON a SAVIOUR proves.

V.

Come then, all weary lab'ring Souls,  
with Guilt and Fears opprest ;  
By Faith your Burdens on me cast,  
and I will give you Rest.

VI.

Your willing Necks bend to my Yoke ;  
and own my rightful Sway :  
My Pattern learn to imitate,  
and all my Laws obey.

VII.

Learn, from your meek and humble Lord,  
a meek and humble Mind ;  
And thus your weary troubl'd Hearts  
shall Rest and Quiet find.

VIII.

For soft and easy is my Yoke ;  
my Yoke the Sinner frees :  
The gentle Burthen I impose,  
a heavier Load doth ease.

JOHN MORISON, D.D. This paraphrase, which bears a certain resemblance to a hymn on the same subject by Watts, has sometimes been ascribed to the English divine, though always with the saving clause, *altered by Morison*. There is no doubt that it was written by Morison. In the "Life of Dr. Macgill" we find part of Morison's original poem, upon which, it will be seen, considerable alterations were made. It is greatly to be regretted that the whole poem was not given in Dr. Macgill's

1781.

XXXV.—MATTH. xxvi. 26-29.

I.

'T WAS on that night when doom'd to know  
The eager rage of every foe,  
That night in which he was betray'd,  
The Saviour of the world took bread.

II.

And, after thanks and glory giv'n  
To him that rules in earth and heav'n,  
That symbol of his flesh he broke,  
And thus to all his followers spoke :

III.

My broken body thus I give  
For you, for all ; take, eat, and live ;  
And oft the sacred rite renew,  
That brings my wond'rous love to view.

IV.

Then in his hands the cup he rais'd,  
And God anew he thank'd and prais'd ;  
While kindness in his bosom glow'd,  
And from his lips salvation flow'd.

V.

My blood I thus pour forth, he cries,  
To cleanse the soul in sin that lies ;  
In this the covenant is seal'd,  
And Heav'n's eternal grace reveal'd.

VI.

With love to man this cup is fraught,  
Let all partake the sacred draught ;  
Through latest ages let it pour  
In mem'ry of my dying hour.

FRAGMENT of DR. MORRISON'S original poem, printed in "Memoirs of Rev. Dr. Macgill."

'T WAS on that night when doom'd to know  
The eager rage of every foe,  
The Lord of Life embraced a fiend  
In semblance of a courteous friend.  
That night in which he was betray'd,  
The Son and Sent of God took bread,  
And after thanks and glory given  
To him that rules in earth and heaven,  
The symbol of his flesh he broke,  
And thus to all his followers spoke :  
While goodness on his bosom glow'd,  
And from his lips salvation flow'd.

“Life.” By whom the changes on Morison’s contribution were made is of course now unknown. The Rev. James Bonar, in his Notes to the “Free Church Hymn Book,” says that this paraphrase must have been translated from a hymn by Andreas Ellinger, which may be found in “Private Prayers put forth by authority during the reign of Queen Elizabeth :” Parker Society, Cambridge 1851, page 405. For the sake of comparison, Watts’ and Ellinger’s hymns are both given.

## WATTS.

## BOOK III., HYMN 1.

*The Lord’s Supper instituted.* I CORINTHIANS, xi. 23, etc.

I.

’TWAS on that dark, that doleful night,  
When pow’rs of earth and hell arose  
Against the Son of God’s delight,  
And friends betray’d him to his foes :

II.

Before the mournful scene began,  
He took the bread, and bless’d and brake ;  
What love thro’ all his actions ran !  
What wondrous words of grace he spake !

III.

“This is my body broke for sin,  
“Receive and eat the living food :”  
Then took the cup, and bless’d the wine ;  
“’Tis the new cov’nant in my blood.”

IV.

For us his flesh with nails was torn,  
He bore the scourge, he felt the thorn ;  
And justice pour’d upon his head  
Its heavy veng’ance, in our stead.

V.

For us his vital blood was spilt,  
To buy the pardon of our guilt,  
When for black crimes of biggest size,  
He gave his soul a sacrifice.

VI.

“Do this” (he cry’d) “till time shall end  
“In mem’ry of your dying friend ;  
“Meet at my table, and record  
“The love of your departed Lord.”

VII.

Jesus the feast we celebrate,  
We shew thy death, we sing thy name,  
Till thou return, and we shall eat  
The marriage supper of the Lamb.

## ELLINGER.

*De cœna Domini.*

NOCTE qua Christus rabidis Apellis  
Traditur, Judæ reprobis per artem ;  
Innocens, diram subiturus alta  
Sub cruce mortem,

Accipit panem, manibusque frangit,  
Gratias summoque refert Parenti,  
Quem piæ turbæ dat apostolorum,  
Talia dicens :

Hunc cibum fratres comedatis ; iste  
Est meum corpus, properâ necandum  
Morte, quam semper memores referte  
Hac dape sumpta.

Jamque cœnatis calicem repletum  
Porrigit vino, referensque grates  
Singulis præbet, simul ora tali  
Voce resolvit :

Hunc sibi sumant reverenter omnes ;  
Sanguis est vere meus iste potus,  
Qui profundetur, sua quo remittat  
Crimina mundo.

Hunc fide recta quoties bibetis,  
Et decet, vestri memores magistri,  
Illius mortem memorate prompto  
Ore sacram.

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ANONYMOUS. Original in 1745, though by whom is unknown. It remained unaltered in 1751, but in

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1781.

XXXVI.—LUKE, i. 46-56.

I.

MY soul and spirit, fill'd with joy,  
 my God and Saviour praise,  
 Whose goodness did from poor estate  
 his humble handmaid raise.

II.

Me bless'd of God, the God of might,  
 all ages shall proclaim ;  
 From age to age his mercy lasts,  
 and holy is his name.

III.

Strength with his arm th' Almighty shew'd ;  
 the proud his looks abas'd ;  
 He cast the mighty to the ground,  
 the meek to honour rais'd.

IV.

The hungry with good things were fill'd,  
 the rich with hunger pin'd ;  
 He sent his servant Israel help,  
 and call'd his love to mind ;

V.

Which to our fathers ancient race  
 his promise did ensure,  
 To Abraham and his chosen seed  
 for ever to endure.

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<sup>1</sup> 1781 alterations were made upon vers. 2, 3, and 5, which have been attributed to Cameron.

1751.

II. *The Song of Mary*,\* LUKE, i. 46-56.

I.

MY soul and spirit fill'd with joy,  
my God and Saviour praise ;  
Whose goodness did from poor estate  
his humble handmaid raise.

II.

Me bless'd of God, the God of pow'r  
all ages shall confess ;  
Whose name is holy, and whose love  
his saints shall ever bless.

III.

Strength with his arm th' Almighty shew'd  
the proud he did confound :  
He cast the mighty from their seat ;  
the meek and humble crown'd.

IV.

The hungry with good things are fill'd ;  
the rich with hunger pin'd :  
He sent his servant Isr'el help ;  
and call'd his love to mind ;

V.

Which to our fathers antient race  
his oath did once ensure ;  
To Abrah'm and his chosen seed,  
for ever to endure.

1745.

II.—LUKE, i. 46-56.

I.

MY Soul and Spirit fill'd with Joy,  
my God and SAVIOUR praise ;  
Whose Goodness did from poor Estate  
his humble Handmaid raise.

II.

Me bless'd of GOD, the God of Pow'r,  
all Ages shall confess ;  
Whose Name is holy, and whose Love  
his Saints shall ever bless.

III.

Strength with his Arm th' Almighty shew'd ;  
the Proud he did confound :  
He cast the Mighty from their Seat ;  
the Meek and Humble crown'd.

IV.

The Hungry with good Things are fill'd ;  
the Rich with Hunger pin'd :  
He sent his Servant ISR'EL Help ;  
and call'd his love to mind :

V.

Which to our Fathers ancient Race  
his Oath did once ensure,  
To ABRAH'M, and his chosen Seed,  
for ever to endure.

\* See Minute of Presbytery of Edinburgh, 27th March 1746.

NAHUM TATE. To the "New Version of the Psalms" by Tate and Brady, there was added in 1703 a supplement called "The Appendix, with Hymns," which contained "the Psalms in Particular Measures, Hymns, Gloria Patri, etc." The hymns in this Appendix were all composed by Tate, and the poem which now stands as the 37th Scottish Paraphrase was one of these. It was entitled "Song of the Angels at the Nativity of our Blessed Saviour."

In the fourth edition of this Appendix, entitled "A Supplement to the New Version of the Psalms by Dr.

1781.

XXXVII.—LUKE, ii. 8-15.

I.

WHILE humble shepherds watch'd their  
flocks  
in Bethleh'm's plains by night,  
An angel sent from heav'n appear'd,  
and fill'd the plains with light.

II.

Fear not, he said, (for sudden dread  
had seiz'd their troubled mind);  
Glad tidings of great joy I bring  
to you and all mankind.

III.

To you, in David's town, this day  
is born of David's line,  
The Saviour, who is Christ the Lord,  
and this shall be the sign :

IV.

The heav'nly babe you there shall find  
to human view display'd,  
All meanly wrapt in swaddling bands,  
and in a manger laid.

V.

Thus spake the seraph, and forthwith  
appear'd a shining throng  
Of angels, praising God, and thus  
address'd their joyful song :

VI.

All glory be to God on high,  
and to the earth be peace ;  
Good will is shewn by heav'n to men,  
and never more shall cease.

1751.

I.—LUKE, ii. 8-15.

I.

WHILE humble shepherds watch'd their  
flocks  
in Bethleh'm's fields by night,  
An angel sent from heav'n appear'd,  
and fill'd the fields with light.\*

II.

Fear not, said he, (for sudden dread  
had seiz'd their troubled mind);  
Glad tidings of great joy I bring  
to you, and all mankind.

III.

To you, in David's town, this day  
is born, of David's line,  
The Saviour, who is Christ the Lord ;  
and this shall be the sign :

IV.

The heav'nly Babe you there shall find  
to human view display'd,  
All meanly wrapt in swaddling-bands,  
and in a manger laid.

V.

Thus spake the seraph, and forthwith  
appear'd a shining throng  
Of angels, praising God, and thus  
address'd their joyful song :

VI.

All glory be to God on high,  
and to the earth be peace ;  
Good-will is shown by heav'n to men,  
and never more shall cease.

\* See Minute of Presbytery of Edinburgh, 27th March 1746.

Brady and Mr. Tate : the Fourth Edition, corrected and enlarged, 1704," which is the only copy the present editor has been able to examine, and from which the version given below is taken, the hymn appears among "Additional Hymns which may be sung to any of the Tunes of Common Measure." With the exception of the first verse, which, having been entirely rewritten for 1745, was slightly altered for 1751, but restored to its 1745 form in 1781, the changes on Tate's original composition were very slight, and will be found in vers. 2, 4, and 6.

## 1745.

## I.—LUKE, ii. 8-15.

## I.

While humble Shepherds watch'd their  
Flocks  
in *Bethleh'm's* Plains by Night,  
An Angel sent from Heav'n appear'd,  
and fill'd the Plains with Light.

## II.

Fear not, said he, (for sudden Dread  
had seiz'd their troubled Mind)  
Glad Tidings of great Joy I bring  
to you, and all Mankind.

## III.

To you, in DAVID'S Town, this Day  
is born, of DAVID'S Line,  
The SAVIOUR, who is CHRIST the Lord ;  
and this shall be the Sign :

## IV.

The heav'nly Babe you there shall find  
to human View display'd,  
All meanly wrapt in swadling Bands,  
and in a Manger laid.

## V.

Thus spake the Seraph, and forthwith  
appear'd a shining Throng  
Of Angels praising God, and thus  
address'd their joyful Song :

## VI.

All glory be to GOD on high,  
and to the Earth be Peace ;  
Good-will henceforth, from Heav'n to Men,  
begin, and never cease.

## NAHUM TATE.

From "Supplement to the New Version of the  
Psalms." 1703.

*Song of the Angels at the Nativity of our Blessed  
Saviour.* LUKE, ii. from ver. 8 to ver. 15.

## I.

While Shepherds watch'd their Flocks by  
Night,  
all seated on the Ground,  
The Angel of the Lord came down,  
and Glory shone around.

## II.

"Fear not, said he ; (for mighty dread  
had seized their troubled mind ;)  
"Glad Tidings of great Joy I bring  
to you and all Mankind.

## III.

"To you, in *David's* Town, this day  
is born of *David's* Line  
The Saviour, who is Christ the L<sup>d</sup> ;  
and this shall be the sign :

## IV.

"The heav'nly Babe you there shall find  
to humane view display'd,  
All meanly wrapt in swathing bands,  
and in a Manger laid."

## V.

Thus spake the Seraph ; & forth with  
appear'd a shining Throng  
Of Angels, praising God, and thus  
address their joyful Song ;

## VI.

"All glory be to God on high,  
and to the Earth be Peace ;  
Good-will, henceforth from heav'n to men  
begin, and never cease."

WILLIAM CAMERON (?) and JOHN LOGAN. In 1745 there appeared a short paraphrase of three verses, which with a very slight verbal alteration in the last verse remained unchanged in 1751. But in 1781 there appeared this larger paraphrase of eleven verses, which retained only two lines—lines 3 and 4 of ver. 10—of the original hymn. In Logan's volume of 1781 there appeared a hymn on the

1781.

XXXVIII.—LUKE, ii. 25-33.

I.  
**J**ust and devout old Simeon liv'd ;  
 to him it was reveal'd,  
 That Christ, the Lord, his eyes should see  
 ere death his eye-lids seal'd.

II.  
 For this consoling gift of Heav'n  
 to Israel's fallen state,  
 From year to year with patient hope  
 the aged saint did wait.

III.  
 Nor did he wait in vain ; for, lo !  
 revolving years brought round,  
 In season due, the happy day,  
 which all his wishes crown'd.

IV.  
 When Jesus to the temple brought  
 by Mary's pious care,  
 As Heav'n's appointed rites requir'd,  
 to God was offer'd there,

V.  
 Simeon into those sacred courts  
 a heav'nly impulse drew ;  
 He saw the Virgin hold her Son,  
 and straight his Lord he knew.

VI.  
 With holy joy upon his face  
 the good old father smil'd ;  
 Then fondly in his wither'd arms  
 he clasp'd the promis'd child ;

VII.  
 And while he held the heav'n-born babe,  
 ordain'd to bless mankind,  
 Thus spoke, with earnest look, and heart  
 exulting, yet resign'd :

VIII.  
 Now, Lord ! according to thy word,  
 let me in peace depart ;  
 Mine eyes have thy salvation seen,  
 and gladness fills my heart.

IX.  
 At length my arms embrace my Lord,  
 now let their vigour cease ;  
 At last my eyes my Saviour see,  
 now let them close in peace.

X.  
 This great salvation, long prepar'd,  
 and now disclos'd to view,  
 Hath prov'd thy love was constant still,  
 and promises were true.

XI.  
 That Sun I now behold, whose light  
 shall Heathen darkness chase ;  
 And rays of brightest glory pour  
 around thy chosen race.

1751.

III. *The Song of Simeon\**, LUKE, ii. 29-33.

I.  
**N**OW let thy servant die in peace,  
 from this vain world dismiss ;  
 I've seen thy great salvation, Lord,  
 and hasten to my rest.

II.  
 Thy long expected grace, disclos'd  
 before the people's view,  
 Hath prov'd thy love was constant still,  
 and promises were true.

III.  
 This is the Sun, whose cheering ray  
 through Gentile darkness spreads ;  
 Pours glory round thy chosen race,  
 and blessings on their heads.

\* See Minute of Presbytery of Edinburgh, 27th March 1746.

same subject, two verses of which are to be found in the 1781 paraphrase. It seems probable that the hymn appearing in Logan's volume would be the version sent in to the Paraphrase Committee, but that Cameron, or some one else on the Sub-Committee, recast Logan's hymn for the volume of paraphrases, retaining the two verses already mentioned. The style of the 1781 paraphrase, as a whole, appears to be that of Cameron.

1745.

III.—LUKE, ii. 29-33.

I.

NOW let thy Servant die in Peace,  
from this vain World dismiss,  
I've seen thy great Salvation, LORD ;  
and hasten to my Rest.

II.

Thy long-expected Grace, disclos'd  
before the People's View,  
Hath prov'd thy Love was constant still,  
and Promises were true.

III.

This is the Sun, whose chearing rays,  
through Gentile Darkness spread,  
Pour Glory round thy chosen Race,  
and Blessings on their Head.

## LOGAN.

HYMN 8.

WHEN Jesus, by the Virgin brought,  
So runs the law of Heaven,  
Was offer'd holy to the Lord,  
And at the altar given ;

Simeon the Just and the Devout,  
Who frequent in the fane  
Had for the Saviour wailed long,  
But waited still in vain ;

Came Heaven-directed at the hour  
When Mary held her son ;  
He stretched forth his aged arms,  
While tears of gladness run :

With holy joy upon his face  
The good old father smiled,  
While fondly in his wither'd arms  
He clasp'd the promis'd child,

And then he lifted up to Heaven  
An earnest asking eye ;  
My joy is full, my hour is come,  
Lord let thy servant die.

At last my arms embrace my Lord,  
Now let their vigour cease ;  
At last my eyes my Saviour see  
Now let them close in peace !

The star and glory of the land  
Hath now begun to shine ;  
The morning that shall gild the globe  
Breaks on these eyes of mine.

PHILIP DODDRIDGE, D.D. This paraphrase was first published in the paraphrases of 1745. We learn, however, that a manuscript copy had been sent at one time to Colonel Gardiner, and it is not impossible that through that worthy soldier it reached the Committee of the Assembly. Be that as it may, however, we find that Doddridge himself published the verses in "Some Remarkable Passages in the Life

1781.

XXXIX.—LUKE, iv. 18, 19.

I.

**H**Ark, the glad sound, the Saviour comes !  
 the Saviour promis'd long ;  
 Let every heart exult with joy,  
 and ev'ry voice be song !

II.

On him the spirit, largely shed,  
 exerts its sacred fire ;  
 Wisdom and might, and zeal and love,  
 his holy breast inspire.

III.

He comes ! the pris'ners to relieve  
 in Satan's bondage held ;  
 The gates of brass before him burst,  
 the iron fetters yield.

IV.

He comes, from dark'ning scales of vice  
 to clear the inward sight,  
 And on the eye-balls of the blind  
 to pour celestial light.

V.

He comes, the broken hearts to bind,  
 the bleeding souls to cure,  
 And with the treasures of his grace  
 enrich the humble poor.

VI.

The sacred year has now revolv'd,  
 accepted of the Lord,  
 When heav'n's high promise is fulfill'd,  
 and Israel is restor'd.

VII.

Our glad hosannahs, Prince of Peace !  
 thy welcome shall proclaim ;  
 And heav'n's exalted arches ring  
 with thy most honour'd name.

1751.

IV.—LUKE, iv. 18, 19.

I.

**H**ARK the glad sound, the Saviour comes !  
 the Saviour promised long ;  
 Let every heart a throne prepare,  
 and every voice a song !

II.

On him the Spirit, largely shed,  
 exerts its sacred fire ;  
 Wisdom and might, and zeal and love,  
 his holy breast inspire.

III.

He comes, the pris'ners to relieve  
 in Satan's bondage held ;  
 The gates of brass before him burst,  
 the iron fetters yield.

IV.

He comes, from thickest clouds of vice  
 to clear the darken'd mind ;  
 And from on high, a saving light  
 to pour upon the blind.

V.

He comes, the broken hearts to bind,  
 the bleeding souls to cure ;  
 And with the treasures of his grace  
 t' enrich the humble poor.

VI.

His silver trumpets publish loud  
 the jub'lee of the Lord ;  
 Our debts are all forgiv'n us now \*  
 our heritage restor'd.

VII.

Our glad Hosannas, Prince of Peace !  
 thy welcome shall proclaim ;  
 And heav'n's exalted arches ring \*  
 with thy beloved name !

\* See Minute of Presbytery of Edinburgh, 27th March 1746.

of the Honourable Col. James Gardiner," first published in 1747. They are there to be found at the end of Section 141, and are entitled, as in his posthumous volume of hymns, "CHRIST'S MESSAGE." The hymn is No. 203 of Doddridge's collection. There are a few differences between Doddridge's own version and the paraphrase of 1745. Some changes were made for 1751, and still further changes for 1781. These last have been usually attributed to Cameron.

1745.

IV.—LUKE, iv. 18, 19.

I.

**H**ARK, the glad Sound, the SAVIOUR comes !  
 the SAVIOUR promis'd long :  
 Let every Heart a Throne prepare,  
 and every Voice a Song !

II.

On him the Spirit, largely shed,  
 exerts its sacred Fire :  
 Wisdom and Might, and Zeal and Love,  
 his holy Breast inspire.

III.

He comes, the Pris'ners to relieve  
 in *Satan's* Bondage held :  
 The Gates of Brass before him burst ;  
 the Iron Fetters yield.

IV.

He comes, from the thick Scales of Vice  
 to clear the mental Ray ;  
 And on the Eye-balls of the Blind,  
 to pour celestial Day.

V.

He comes, the broken Hearts to bind,  
 the bleeding Souls to cure :  
 And, with the Treasures of his Grace,  
 t' inrich the humble Poor.

VI.

His silver Trumpets publish loud  
 the Jub'lee of the Lord :  
 Our Debts are all remitted now,  
 our Heritage restor'd.

VII.

Our glad Hosannahs, Prince of Peace !  
 thy Welcome shall proclaim :  
 And Heav'ns eternal Arches ring  
 with thy beloved Name !

DODDRIDGE.

This hymn appeared first in "Some Remarkable Passages in the Life of Colonel Gardiner," published in 1747, where it will be found at Section 141. It is No. 203 in the collection of Doddridge's Hymns.

I.

**H**ARK the glad Sound ! the Saviour comes !  
 The Saviour promised long !  
 Let ev'ry Heart prepare a Throne,  
 And ev'ry Voice a Song.

II.

On Him the Spirit largely pour'd,  
 Exerts its sacred Fire ;  
 Wisdom and Might, and Zeal and Love,  
 His holy Breast inspire.

III.

He comes the Pris'ners to release,  
 In *Satan's* Bondage held ;  
 The Gates of Brass before him burst  
 The Iron Fetters yield.

IV.

He comes from thickest Films of Vice  
 To clear the mental Ray,  
 And on the Eye-Balls of the Blind,  
 To pour celestial Day.\*

V.

He comes the broken Heart to bind,  
 The bleeding Soul to cure,  
 And with the Treasures of his Grace  
 T' inrich the humble Poor.

VI.

His Silver Trumpets publish loud  
 The *Jub'lee* of the LORD ;  
 Our Debts are all remitted now,  
 Our Heritage restor'd.

VII.

Our glad *Hosannas*, Prince of peace,  
 Thy Welcome shall proclaim ;  
 And Heav'ns eternal Arches ring  
 With thy beloved Name.

\* Doddridge's note, in the "Life of Colonel Gardiner," to this verse is, "This stanza is mostly borrowed from Mr. Pope." The lines referred to are 39 and 40 of Pope's *Messiah* :—

"He from thick films shall purge the visual ray,  
 And on the sightless eye-ball pour the day."

ISAAC WATTS, D.D. *Hymn 123, Book I.*—Remained unaltered in 1745, with the exception of ver. 6, which was entirely rewritten. Some changes were made for 1751, while the whole poem was recast,

1781.

XL.—LUKE, xv. 13-25.

I.

THE wretched prodigal behold  
in mis'ry lying low,  
Whom vice had sunk from high estate,  
and plung'd in want and woe.

II.

While I, despis'd and scorn'd, he cries,  
starve in a foreign land,  
The meanest in my father's house  
is fed with bounteous hand :

III.

I'll go, and with a mourning voice  
fall down before his face :  
Father ! I've sinn'd 'gainst Heav'n and thee  
nor can deserve thy grace.

IV.

He said, and hasten'd to his home  
to seek his father's love :  
The father sees him from afar,  
and all his bowels move :

V.

He ran, and fell upon his neck,  
embrac'd and kiss'd his son ;  
The grieving prodigal bewail'd  
the follies he had done.

VI.

No more, my father, can I hope  
to find paternal grace ;  
My utmost wish is to obtain  
a servant's humble place.

VII.

Bring forth the fairest robe for him,  
the joyful father said ;  
To him each mark of grace be shown,  
and ev'ry honour paid.

VIII.

A day of feasting I ordain ;  
let mirth and song abound ;  
My son was dead, and lives again,  
was lost, and now is found.

IX.

Thus joy abounds in paradise,  
among the hosts of heav'n,  
Soon as the sinner quits his sins,  
repents, and is forgiv'n.

1751.

XXV.—LUKE, xv. 13-25.

I

BEHOLD the wretch, whose lust and wine  
had wasted his estate ;  
He begs a share amongst the swine  
to taste the husks they eat.

II.

Whilst I with hunger die, he cries,  
and starve in foreign land,  
The meanest in my father's house  
is fed with bounteous hand.

III.

I'll go and with a mournful tongue,  
fall down before his face :  
Father, I've sinn'd 'gainst heav'n and thee  
nor can deserve thy grace.

IV.

He said, and hasten'd to his home,  
to seek his father's love :  
The father saw him from afar,  
and all his bowels move.

V.

He ran and fell upon his neck,  
embrac'd and kiss'd his son :  
The grieving prodigal bewail'd  
the follies he had done.

VI.

Bring forth the fairest robe for him,  
the joyful father said ;  
To him each mark of grace be shown ;  
and ev'ry honour paid.

VII.

A day of feasting I ordain ;  
let mirth and joy abound :  
My son was dead, and lives again,  
was lost, and now is found.



and two verses—6 and 9—added, for 1781. The alterations for 1781 are usually attributed to Cameron.

1745.

XXV.—LUKE, xv. 13-25.

I.

**B**Ehold the Wretch, whose Lust and Wine  
had wasted his Estate,  
He begs a Share amongst the Swine,  
to taste the Husks they eat.

II.

I die with Hunger here he cries,  
I starve in foreign Lands :  
My Father's House has large Supplies,  
and bounteous are his Hands.

III.

I'll go, and, with a mournful Tongue,  
fall down before his Face :  
Father, I've done thy Justice wrong,  
nor can deserve thy Grace.

IV.

He said, and hasten'd to his Home,  
to seek his Father's love :  
The Father saw the Rebel come,  
and all his Bowels move.

V.

He ran, and fell upon his Neck,  
embrac'd and kiss'd his Son ;  
The Rebel's Heart with Sorrow brake,  
for follies he had done.

VI.

Bring forth the fairest Robe for him,  
the joyful Father said ;  
To him each mark of Grace be shown,  
and every Honour paid.

VII.

A day of Feasting I ordain ;  
let Mirth and Joy abound ;  
My Son was dead, and lives again ;  
was lost and now is found.

WATTS.

BOOK I., HYMN 123.

*The repenting prodigal.* LUKE, xv. 13, etc.

I.

**B**Ehold the wretch, whose lust and wine  
Has wasted his estate,  
He begs a share amongst the swine,  
To taste the husks they eat !

II.

"I die with hunger here," he cries,  
"I starve in foreign lands ;  
"My Father's house has large supplies,  
"And bounteous are his hands.

III.

"I'll go, and with a mournful tongue,  
"Fall down before his face ;  
"Father, I've done thy justice wrong,  
"Nor can deserve thy grace."

IV.

He said, and hasten'd to his home,  
To seek his Father's love ;  
The Father saw the rebel come,  
And all his bowels move.

V.

He ran and fell upon his neck,  
Embrac'd and kiss'd his Son ;  
The rebel's heart with sorrow brake,  
For follies he had done.

VI.

"Take off his clothes of shame and sin,"  
(The Father gives command)  
"Dress him in garments white and clean,  
"With rings adorn his hand.

VII.

"A day of feasting I ordain,  
"Let mirth and joy abound ;  
"My son was dead, and lives again,  
"Was lost, and now is found."

ISAAC WATTS, D.D. *Hymns 112 and 100, Book I.*—The 1745 paraphrase is a compilation of the first three verses of Watts' hymn, "The Brazen Serpent," which, except the first line, remain unaltered, and an adaptation of Watts' long-metre hymn, "Believe and be saved." For 1751, vers. 1 and 5 of the paraphrase were altered, but the 1745 form of ver. 5 was restored in 1781. The 1781 paraphrase,

1781.

XLI.—JOHN, iii. 14-19.

I.

AS when the Hebrew prophet rais'd  
the brazen serpent high,  
The wounded look'd, and straight were cur'd,  
the people ceas'd to die ;

II.

So from the Saviour on the cross  
a healing virtue flows ;  
Who looks to him with lively faith  
is sav'd from endless woes.

III.

For God gave up his Son to death,  
so gen'rous was his love,  
That all the faithful might enjoy  
eternal life above.

IV.

Not to condemn the sons of men  
the Son of God appear'd ;  
No weapons in his hand are seen,  
nor voice of terror heard :

V.

He came to raise our fallen state,  
and our lost hopes restore ;  
Faith leads us to the mercy-seat,  
and bids us fear no more.

VI.

But vengeance just for ever lies  
on all the rebel-race,  
Who God's eternal Son despise,  
and scorn his offer'd grace.

1751.

XX.—JOHN, iii. 14-19.

I.

AS, when the Hebrew Prophet rais'd  
the brazen serpent high,  
The wounded look'd, and straight were cur'd  
the people ceas'd to die.\*

II.

Look upward in the dying hour,  
and live, the prophet cries :  
So\* Christ performs a nobler cure,  
when faith lifts up her eyes.

III.

High on the cross the Saviour hung ;  
high in the heav'ns he reigns ;  
Here sinners by th' old serpent stung,  
look and forget their pains.

IV.

Such was the pity of our God :  
mankind he lov'd so well,  
He sent his Son to bear our sins  
and save our souls from hell.

V.

Not to condemn the sons of men  
the Son of God appear'd ;  
But that Salvation's joyful sound  
might from his lips† be heard.

VI.

Let sinners hearken to his voice,  
believe on him and live ;  
He'll guide them in the paths of bliss,  
and peace and pardon give.

VII.

But vengeance just for ever lies  
on all the rebel race,  
Who God's eternal Son despise,  
and scorn his offer'd grace.

\* See Minute of Presbytery of Edinburgh 27th January 1748.

† 1754 and some other editions read "his *mouth*."

however, may almost be regarded as a new poem ; for the whole was rewritten, and one verse eliminated. Of 1781 only vers. 1 and 4 at all retain any resemblance to the originals of Watts, and only vers. 4 and 6 remain unchanged from 1745. Thus perhaps it might be more correct to assign the authorship of 1781 to Cameron, who is usually credited with the alterations.

1745.

XX.—JOHN, iii. 14-19.

I.

OF old the *Hebrew* Prophet rais'd  
the brazen Serpent high ;  
The Wounded felt immediate Ease ;  
the Camp forbore to die.

II.

Look upward in the dying Hour,  
and live, the Prophet cries ;  
But CHRIST performs a nobler Cure,  
when Faith lifts up her Eyes.

III.

High on the Cross the SAVIOUR hung,  
high in the Heav'ns he reigns :  
Here Sinners, by th' old Serpent stung,  
look, and forget their Pains.

VII.

But Vengeance just for ever lyes  
on all the Rebel Race,  
Who GOD'S eternal SON despise,  
and scorn his offer'd Grace.

IV.

Such was the Pity of our GOD,  
mankind he lov'd so well,  
He sent his SON to bear our Sins,  
and save our Soul, from Hell.

V.

Not to condemn the Sons of Men  
the SON of GOD appear'd ;  
No Weapons in his Hand are seen,  
nor Voice of Terror heard.\*

VI.

Let Sinners hearken to his Voice,  
believe on him and live ;  
He'll guide them in the Paths of Bliss,  
and Peace and Pardon give.

WATTS.

BOOK I., HYMN 112.

*The brazen serpent ; or, Looking to Jesus.* JOHN, iii. 14-16.

I.

SO did the Hebrew prophet raise  
The brazen serpent high ;  
The wounded felt immediate ease,  
The camp forbore to die.

II.

“Look upward in the dying hour,  
“And live” the prophet cries ;  
But Christ performs a nobler cure,  
When faith lifts up her eyes.

III.

High on the cross the Saviour hung,  
High in the heav'ns he reigns :  
Here sinners, by th' old serpent stung,  
Look, and forget their pains.

IV.

When God's own Son is lifted up,  
A dying world revives ;  
The Jew beholds the glorious hope,  
Th' expiring Gentile lives.

BOOK I., HYMN 100.

*Believe, and be saved.* JOHN, iii. 16, 17, 18.

I.

NOT to condemn the sons of men  
Did Christ the Son of God appear :  
No weapons in his hands are seen,  
No flaming sword, nor thunder there.

II.

Such was the pity of our God,  
He lov'd the race of men so well,  
He sent his Son to bear our load  
Of sins, and save our souls from hell.

III.

Sinners, believe the Saviour's word,  
Trust in his mighty name, and live ;  
A thousand joys his lips afford,  
His hands a thousand blessings give.

IV.

But vengeance and damnation lyes  
On rebels who refuse the grace ;  
Who God's eternal Son despise,  
The hottest hell shall be their place.

\* See proposed Amendment in Minute of Presbytery of Irvine, 28th April 1747.

WILLIAM ROBERTSON. Only one alteration was made on the original of 1745 for 1751, namely, in ver. 1, line 3, where *the* is changed to *to*, and this again in 1781 was changed to *in*. For 1781 ver. 3 of 1745 and 1751 was eliminated, and vers. 4, 5, and 6 rewritten, probably by Cameron.

1781.  
XLII.—JOHN xiv. 1-7.

I.

LET not your hearts with anxious thoughts  
L be troubl'd or dismay'd ;  
But trust in Providence divine,  
and trust my gracious aid.

II.

I to my Father's house return ;  
there num'rous mansions stand,  
And glory manifold abounds  
through all the happy land.

III.

I go your entrance to secure,  
and your abode prepare ;  
Regions unknown are safe to you  
when I your friend am there.

IV.

Thence shall I come, when ages close,  
to take you home with me ;  
There we shall meet to part no more,  
and still together be.

V.

I am the way, the truth, the life :  
no son of human race,  
But such as I conduct and guide,  
shall see my Father's face.

1751.  
XIV.—JOHN, xiv. 1-5.

I.

LET not your hearts with anxious thoughts  
L be troubled or dismay'd ;  
But trust to Providence divine,†  
and trust my gracious aid.

II.

I to my Father's house return :  
there num'rous mansions stand ;  
And glory manifold abounds  
through all the happy land.

III.

If no such happy land there were,  
the truth I'd have declar'd :  
And not with vain delusive hopes  
your easy minds ensnar'd.

IV.

Now, in your name, I go before,  
to take possession there ;  
And in the land of promis'd rest,  
your mansion to prepare.

V.

But thence I shall return again,  
and take you home with me ;  
Then shall we meet, to part no more,  
and still together be !

VI.

Thus, whither I am bound you know ;  
and I have shewn the road :  
For I'm the true and living way,  
that leads the soul to God.

1745.

XIV.—JOHN, xiv. 1-5.

I.

LET not your Hearts, with anxious Thoughts,  
L be troubled or dismaid ;  
But trust the Providence divine,  
and trust my gracious Aid.

II.

I to my Father's House return :  
there num'rous Mansions stand ;  
And glory manifold abounds  
thro' all the happy Land.

III.

If no such happy Land there were,  
the Truth I'd have declar'd ;  
And not with vain delusive Hopes  
your easy Minds ensnar'd ;\*

IV.

Now, in your Name, I go before  
to take Possession there :  
And, in the Land of promis'd Rest,  
your Mansion to prepare.

V.

But thence I shall return again,  
and take you home with me :  
Then shall we meet to part no more,  
and still together be !

VI.

Thus, whither I am bound you know ;  
and I have shewn the Road :  
For I'm the true and living Way,  
that leads the Soul to GOD.

\* See proposed Amendment in Minute of Presbytery of Irvine, 28th April 1747.  
† 1754 and some other editions read "*the* Providence."

WILLIAM ROBERTSON. For 1751, lines 1 and 2 of the original of 1745 were altered at the suggestion of the Presbytery of Edinburgh, and *grateful* substituted for *gen'rous* in ver. 6, line 1. For 1781 the paraphrase was reduced to four verses, Nos. 2, 3, and 4 of which were rewritten by Cameron.

1781.

XLIII.—JOHN, xiv. 25-28.

I.

YOU now must hear my voice no more ;  
my Father calls me home ;  
But soon from heav'n the Holy Ghost  
your Comforter shall come.

II.

That heav'nly teacher, sent from God,  
shall your whole soul inspire,  
Your minds shall fill with sacred truth,  
your hearts, with sacred fire.

III.

Peace is the gift I leave with you,  
my peace to you bequeath ;  
Peace that shall comfort you through life,  
and cheer your souls in death.

IV.

I give not, as the world bestows,  
with promise false and vain ;  
Nor cares, nor fears, shall wound the heart  
in which my words remain.

1751.

XV.—JOHN, xiv. 25-29.

I.

YOU now must hear my voice no more ;  
my Father calls me home ;  
But soon from heav'n, the Holy Ghost,  
your Comforter, shall come.

II.

Him, God the Father, in my name,  
shall send, your guide to be,\*  
Reviving ev'ry sacred truth  
that ye have heard from me.

III.

Peace to your souls I, parting, give ;  
my peace to you bequeath ;  
I brought the precious gift from heav'n,  
and seal it with my death.

IV.

I give not like this world, whose hopes  
with vain pretence impose ;  
Seek ye my peace, and trust my words,  
and ye shall find repose.

V.

I know you're griev'd, because I said,  
that you and I must part ;  
But when you hear I'm to return,  
how should it cheer your heart ?

VI.

If with a pure and grateful love,  
to me your bosoms glow,  
You'll share my joy, since I have said,  
I to my Father go.

1745

XV.—JOHN, xiv. 25-29.

I.

YOU now must hear my Voice no more,†  
my Father calls me home :  
But soon from Heav'n, the Holy Ghost,  
your Comforter shall come.

II.

Him GOD, at my Desire, will send,  
your Friend, your Guide to be ;  
Reviving every sacred Truth  
that you have heard from me.

III.

Peace to your Souls I, parting give ;  
my Peace to you bequeath :  
I brought the precious Gift from Heav'n,  
and seal it with my Death.

IV.

I give not like this World, whose Hopes  
with vain Pretence impose :  
Seek ye my Peace, and trust my Words,  
and ye shall find Repose.

V.

I know you're griev'd, because I said,  
that you and I must part :  
But when you hear I'm to return,  
how should it cheer your Heart ?

VI.

If, with a pure and gen'rous Love,  
to me your Bosoms glow,  
You'll share my Joy, since I have said  
I to my Father go.

\* See Minute of Presbytery of Edinburgh, 27th January 1748.

† See proposed Amendment in Minute of Presbytery of Irvine, 28th April 1747.

HUGH BLAIR, D.D.

ROBERT BLAIR. See note to Paraphrase IV.  
An additional verse, (3), was inserted in 1751  
at the suggestion of the Presbytery of Edin-  
burgh, and two verbal alterations made in ver.  
6; otherwise the original of 1745 remained

1781.

XLIV.—JOHN xix. 30.

I.

**B**Ehold the Saviour on the cross,  
a spectacle of woe!  
See from his agonizing wounds  
the blood incessant flow,

II.

Till death's pale ensigns o'er his cheek  
and trembling lips were spread;  
Till light forsook his closing eyes,  
and life his drooping head.

III.

'Tis finish'd, was his latest voice;  
these sacred accents o'er,  
He bow'd his head, gave up the ghost,  
and suffer'd pain no more.

IV.

'Tis finish'd—The Messiah dies  
for sins, but not his own;  
The great redemption is complete,  
and Satan's power o'erthrown.

V.

'Tis finish'd—All his groans are past;  
his blood, his pain, and toils,  
Have fully vanquished our foes,  
and crown'd him with their spoils.

VI.

'Tis finish'd—Legal worship ends,  
and gospel ages run;  
All old things now are past away,  
and a new world begun.

1781.

XLV.—ROMANS, ii. 4–8.

I.

**U**Ngrateful sinners! whence this scorn  
of God's long-suff'ring grace?  
And whence this madness that insults  
th' Almighty to his face?

II.

Is it because his patience waits,  
and pitying bowels move,  
You multiply transgressions more,  
and scorn his offer'd love!

III.

Dost thou not know, self-blinded man!  
his goodness is design'd  
To wake repentance in thy soul,  
and melt thy harden'd mind?

IV.

And wilt thou rather chuse to meet  
th' Almighty as thy foe,  
And treasure up his wrath in store  
against the day of woe?

V.

Soon shall that fatal day approach,  
that must thy sentence seal,  
And righteous judgements now unknown  
in awful pomp reveal;

VI.

While they who full of holy deeds  
to glory seek to rise,  
Continuing patient to the end,  
shall gain th' immortal prize.

unchanged in 1751. In 1781, the change from *sinner* to *sinner*s in ver. 1, line 1, and the alterations in ver. 2, line 4, leave the first two verses in great measure the same as in 1745; ver. 3 of 1751 is retained unaltered, and ver. 5 is changed in its first line, while vers. 4 and 6 are entirely rewritten. Thus, as in the case of Paraphrase XLI., the 1781 version contains more of Cameron's composition than of Blair's.

1751.

XXIII.—ROM. ii. 4, 5.

I.

UNGRATEFUL sinner! whence this scorn  
of God's long-suff'ring grace?  
And whence this madness that insults  
th' Almighty to his face?

II.

It is because his patience waits,  
and pitying bowels move,  
You multiply transgressions more,  
and spurn his richest love?

III.

Dost thou not know, self-blinded man!  
his goodness is design'd  
To move repentance in thy soul,  
and melt thy harden'd mind!\*

IV.

Is all the treasur'd wrath so small,  
you treasure up still more?  
Though not eternal rolling years  
can e'er exhaust the store.

V.

Swift doth the day of vengeance come  
that must your sentence seal,  
And righteous judgments, now unknown,  
in awful pomp reveal.

VI.

Alarm'd and melted at the thought,  
our conquer'd hearts should bow;  
And, to escape th' avenger\* then,  
embrace the Saviour now.

1745.

XXIII.—ROM. ii. 4, 5.

I.

UNgrateful Sinner! whence this Scorn  
of GOD's long-suff'ring Grace?  
And whence this Madness, that insults  
th' Almighty to his Face?

II.

Is it because his Patience waits,  
and pitying Bowels move,  
You multiply Transgressions more,  
and spurn his richest Love?

III.

Is all the treasur'd Wrath so small,  
you treasure up still more?  
Tho' not eternal rolling Years  
can e'er exhaust the Store.

IV.

Swift doth the Day of Vengeance come,  
that must your Sentence seal,  
And righteous Judgments, now unknown,  
in awful Pomp reveal.

V.

Alarm'd and melted at the Thought,  
our conquer'd Hearts would bow;  
And, to escape the Thund'rer then  
embrace the SAVIOUR now.

\* See Minute of Presbytery of Edinburgh, 27th January 1748.

ISAAC WATTS, D.D. *Hymn 94, Book I.*—With the exception of the slight verbal alteration in ver. 1 line 3 of *are* to *all*, Watts' Hymn remained unchanged in 1745. For 1751 ver. 3 was rewritten by Hugh

1781.

XLVI.—ROMANS, iii. 19–22.

I.

Vain are the hopes the sons of men  
upon their works have built ;  
Their hearts by nature are unclean,  
their actions full of guilt.

II.

Silent let Jew and Gentile stand,  
without one vaunting word ;  
And, humbled low, confess their guilt  
before heav'n's righteous Lord.

III.

No hope can on the law be built  
of justifying grace ;  
The law that shows the sinner's guilt  
condemns him to his face.

IV.

Jesus ! how glorious is thy grace !  
when in thy name we trust,  
Our faith receives a righteousness  
that makes the sinner just.

1751.

XXI.—ROM. iii. 19–22.

I.

VAIN are the hopes the sons of men  
on their own works have built ;  
Their hearts, by nature, all unclean,  
and all their actions guilt.

II.

Let Jew and Gentile stop their mouths  
without a murm'ring word,  
And the whole race of Adam stand  
guilty before the Lord.

III.

No hope can on the law be built  
of justifying grace :  
The law that shows the sinner's guilt,  
condemns him to his face.\*

IV.

Jesus how glorious is thy grace !  
when in thy name we trust,  
Our faith receives a righteousness  
that makes the sinner just.

\* See Minute of Presbytery of Edinburgh, 27th April 1748.

ISAAC WATTS, D.D. *Hymn 106, Book I.*—See note to Paraphrase XIII. for an explanation of the change from short to common metre. The first lines of each verse were altered for 1745, otherwise Watts'

1781.

XLVII.—ROMANS vi. 1–7.

I.

AND shall we then go on to sin,  
that grace may more abound ?  
Great God forbid that such a thought  
should in our breast be found !

II.

When to the sacred fount we came,  
did not the rite proclaim,  
That, wash'd from sin, and all its stains,  
new creatures we became ?

III.

With Christ the Lord we died to sin ;  
with him to life we rise,  
To life, which now begun on earth  
is perfect in the skies.

IV.

Too long enthrall'd to Satan's sway,  
we now are slaves no more ;  
For Christ hath vanquish'd death and sin,  
our freedom to restore.

1751.

XXII.—ROM. vi. 1, 2, 6.

I.

AND shall we then go on to sin  
because thy grace abounds ?  
Or crucify the Lord again,  
and open all his wounds ?

II.

Great God ! forbid the impious thought ;  
nor let it e'er be said,  
That we, whose sins are crucify'd  
should raise them from the dead.

III.

Nay, now we will be slaves no more,  
since Christ hath made us free ;  
Has nail'd our tyrants to his cross,  
and bought our liberty.



Blair ; and, in 1781, vers. 1 and 2 were changed, and ver. 3 of 1751 retained. The changes for 1781 are attributed to Cameron.

1745.

XXI.—ROM. iii. 19–22.

I.

VAIN are the Hopes the Sons of Men  
on their own Works have built ;  
Their Hearts by Nature all unclean,  
and all their Actions, guilt.

II.

Let *Jew* and *Gentile* stop their Mouths,  
without a murm'ring Word,  
And the whole Race of *Adam* stand  
guilty before the LORD.

III.

In vain we ask GOD's righteous Law  
to justify us now ;  
Since to convince and to condemn,\*  
is all the Law can do.

IV.

JESUS, how glorious is thy Grace !  
when in thy Name we trust,  
Our Faith receives a Righteousness  
that makes the Sinner just.

\* See Minute of Presbytery of Irvine, 28th April 1747.

WATTS.

BOOK I., HYMN 94.

*Justification by faith, not by works : Or, The law condemns, grace justifies.* ROM. iii. 19–22.

I.

VAIN are the hopes the sons of men  
On their own works have built ;  
Their hearts by nature are unclean,  
And all their actions guilt.

II.

Let Jew and Gentile stop their mouths,  
Without a murm'ring word,  
And the whole race of Adam stand  
Guilty before the Lord.

III.

In vain we ask God's righteous law  
To justify us now,  
Since to convince, and to condemn,  
Is all the law can do.

IV.

Jesus how glorious is thy grace,  
When in thy name we trust !  
Our faith receives a righteousness  
That makes the sinner just.

hymn remained unchanged. No change was made on 1745 for 1751, but the whole paraphrase was re-written by Cameron for 1781.

1745.

XXII.—ROM. vi. 1, 2, 6.

I.

AND shall we then go on to Sin  
because thy Grace abounds ?  
Or crucify the LORD again,  
and open all his Wounds.

II.

Great GOD ! forbid the impious Thought ;  
nor let it e'er be said,  
That we, whose Sins are crucify'd,  
should raise them from the Dead.

III.

Nay, now we will be Slaves no more,  
since CHRIST hath made us free ;  
Has nail'd our Tyrants to his Cross,  
and bought our Liberty.

WATTS.

BOOK I., HYMN 106.

*Dead to sin by the cross of Christ.* ROMANS, vi. 1, 2, 6.

I.

SHALL we go on to sin  
Because thy grace abounds,  
Or crucify the Lord again,  
And open all his wounds ?

II.

Forbid it, mighty God !  
Nor let it e'er be said,  
That we whose sins are crucify'd,  
Should raise them from the dead.

III.

We will be slaves no more,  
Since Christ hath made us free,  
Has nail'd our tyrants to his cross,  
And bought our liberty.

ANONYMOUS. This paraphrase has been almost universally attributed to Logan. It first appeared, however, in 1745, and was retained without a single alteration in 1751. The whole paraphrase was

1781.

XLVIII.—ROMANS, viii. 31, to the end.

I.

LET Christian faith and hope dispel  
the fears of guilt and woe ;  
The Lord Almighty is our friend,  
and who can prove a foe ?

II.

He who his Son most dear and lov'd  
gave up for us to die,  
Shall he not all things freely give  
that goodness can supply ?

III.

Behold the best, the greatest gift,  
of everlasting love !  
Behold the pledge of peace below,  
and perfect bliss above !

IV.

Where is the judge, who can condemn,  
since God hath justified ?  
Who shall charge those with guilt or crime,  
for whom the Saviour died ?

V.

The Saviour died, but rose again  
triumphant from the grave ;  
And pleads our cause at God's right hand,  
omnipotent to save.

VI.

Who, then, can e'er divide us more  
from Jesus and his love,  
Or break the sacred chain that binds  
the earth to heav'n above ?

VII.

Let troubles rise, and terrors frown,  
and days of darkness fall ;  
Through him all dangers we'll defy,  
and more than conquer all.

VIII.

Nor death nor life, nor earth nor hell,  
nor time's destroying sway,  
Can e'er efface us from his heart,  
or make his love decay.

IX.

Each future period that will bless  
as it has bless'd the past ;  
He lov'd us from the first of time ;  
he loves us to the last.

1751.

XXXV.—ROM. viii. 31, to the end.

I.

NOW let our souls ascend above  
the fears of guilt and woe :  
God is for us our friend declar'd  
who then can be our foe ?

II.

He who his Son, most dear and lov'd  
for us gave up to die,  
Will he with-hold a lesser gift,  
or ought that's good deny ?

III.

Behold all blessings seal'd in this,  
the highest pledge of love ;  
All grace and peace on earth below,  
and endless life above !

IV.

Who now shall dare to charge with guilt  
whom God hath justify'd ?  
Or who is he that shall condemn,  
since Christ the Saviour dy'd ?

V.

He dy'd,—but he is ris'n again,  
triumphant from the grave ;  
And pleads for us at God's right-hand  
omnipotent to save.

VI.

Then, who can e'er divide us more  
from Christ, and love divine ?  
Or what dissolve the sacred band  
that joins our souls to him ?

VII.

Let troubles rise, and dangers roar,  
and days of darkness fall ;  
Through him all terrors we'll defy,  
and more than conquer all.

VIII.

Nor death, nor life, nor heav'n, nor hell,  
nor time's destroying sway,  
Can e'er efface us from his heart,  
or make his love decay.

IX.

Each future period this will bless  
as it has bless'd the past :  
He lov'd us from the first of time,  
and loves us to the last.

re-cast for 1781, and probably this was Logan's doing. The only remains of the Book containing the labours of the 1781 Committee, namely the fac-simile given on page 189, would seem to bear this out, as the alterations there shown are in Logan's handwriting.

1745.

XXXV.—Rom. viii. 31, to the end.

I.

NOW let our Souls ascend above  
the Fears of Guilt and Woe :  
GOD is for us, our Friend declar'd ;  
who then can be our Foe ?

II.

He who his SON, most dear and lov'd,  
for us gave up to die,  
Will he with-hold a lesser Gift,  
or ought that's good deny ?

III.

Behold, all Blessings seal'd in this,  
the highest Pledge of Love ;  
All Grace and Peace on Earth below,  
and endless Life above !

IV.

Who now shall dare to charge with Guilt  
whom GOD hath justify'd ?  
Or who is he that shall condemn,  
since CHRIST the SAVIOUR dy'd ?

V.

He died,—but he is risen again,  
triumphant from the Grave ;  
And pleads for us at GOD's Right-hand,  
omnipotent to save.

VI.

Then, who can e'er divide us more  
from CHRIST, and Love divine ?  
Or what dissolve the sacred Band,  
that joins our Souls to him ?

VII.

Let Troubles rise, and Dangers roar,  
and Days of Darkness fall ;  
Through him all Terrors we'll defy,  
and more than conquer all.

VIII.

Nor Death, nor Life, nor Heav'n, nor Hell,  
nor Time's destroying Sway,  
Can e'er efface us from his Heart,  
or make his Love decay.

IX.

Each future Period this will bless,  
as it has bless'd the Past :  
He lov'd us from the first of Time,  
and loves us to the last.

THOMAS RANDALL. Original in 1745, and retained unaltered, with the exception of three words in ver. 12, line 4, in 1751. Some alterations were made for 1781, which have been attributed to Cameron.

1781.

XLIX.—1 CORINTH. xiii.

I.

Though perfect eloquence adorn'd  
 my sweet persuading tongue,  
 Though I could speak in higher strains  
 than ever angel sung ;

II.

Though prophecy my soul inspir'd,  
 and made all myst'ries plain ;  
 Yet, were I void of Christian love,  
 these gifts were all in vain.

III.

Nay, though my faith with boundless pow'r  
 ev'n mountains could remove,  
 I still am nothing, if I'm void  
 of charity and love.

IV.

Although with lib'ral hand I gave  
 my goods the poor to feed,  
 Nay, gave my body to the flames,  
 still fruitless were the deed.

V.

Love suffers long ; love envies not ;  
 but love is ever kind ;  
 She never boasteth of her self,  
 nor proudly lifts the mind.

VI.

Love harbours no suspicious thought,  
 is patient to the bad ;  
 Griev'd when she hears of sins and crimes,  
 and in the truth is glad.

VII.

Love no unseemly carriage shows ;  
 nor selfishly confin'd,  
 She glows with social tenderness,  
 and feels for all mankind.

VIII.

Love beareth much, much she believes,  
 and still she hopes the best ;  
 Love meekly suffers many a wrong,  
 though sore with hardship press'd.

IX.

Love still shall hold an endless reign,  
 in earth and heav'n above,  
 When tongues shall cease, and prophets fail,  
 and every gift but love.

X.

Here all our gifts imperfect are ;  
 but better days draw nigh,  
 When perfect light shall pour its rays,  
 and all those shadows fly.

XI.

Like children here we speak and think,  
 amus'd with childish toys ;  
 But when our pow'rs their manhood reach,  
 we'll scorn our present joys.

XII.

Now dark and dim, as through 'a glass,  
 are God and truth beheld ;  
 Then shall we see, as face to face,  
 and God shall be unveiled.

XIII.

Faith, Hope, and Love, now dwell on earth,  
 and earth by them is blest ;  
 But Faith and Hope must yield to Love,  
 of all the graces, best.

XIV.

Hope shall to full fruition rise,  
 and Faith be sight above ;  
 These are the means, but this the end ;  
 for saints for ever love.

1751.

XI.—1 COR. xiii.

I.  
**T**HOUGH all men's eloquence adorn'd  
 my sweet persuading tongue;  
 Tho' I could speak in higher strains  
 than ever angels sung;

II.  
 Though prophecy my soul inspir'd,  
 and made all myst'ries plain:  
 Yet were I void of Christian love,  
 these gifts were all in vain.

III.  
 Nay, tho' my faith, with boundless pow'r,  
 ev'n mountains could remove;  
 I still am nothing, if I'm void  
 of charity and love.

IV.  
 Though with my goods the poor I fed;  
 my body to the flame,  
 In quest of martyrdom, I gave:  
 ev'n this were all in vain.

V.  
 Love suffers long; love envies not;  
 but love is ever kind:  
 She never boasteth of herself,  
 nor proudly lifts the mind.

VI.  
 Love no unseemly carriage shows;  
 she bears no selfish view:  
 But lays her own advantage by,  
 her neighbour's to pursue.

VII.  
 Love harbours no suspicious thought;  
 is patient to the bad:  
 Griev'd when she hears of sins and crimes  
 and in the truth is glad.

VIII.  
 Love beareth much, much she believes;  
 she hopes still for the best:  
 Love still with meekness doth endure  
 though much with hardship prest.

IX.  
 Love still shall hold an endless reign  
 on earth, and heav'n above,  
 When tongues shall cease, and prophets fail  
 and every gift but love.

X.  
 Here all our gifts imperfect are;  
 but better days draw nigh,  
 When full perfection's reign shall come,  
 and all these shadows fly.

XI.  
 Like children here we speak and think,  
 whom childish toys amuse:  
 Our souls when they to manhood come,  
 will slight their present views.

XII.  
 Here dark and dim, as through a veil,  
 is God and truth beheld:  
 Then shall we see as face to face,  
 and God shall be unvail'd.\*

XIII.  
 Faith, hope, and love, now dwell on earth,  
 and earth by them is blest;  
 But faith and hope must yield to love,  
 of every grace the best.

XIV.  
 Hope shall to full fruition rise,  
 and faith be sight, above;  
 These are the means, but this the end;  
 for saints for ever love.

1745.

XI.—1 COR. xiii.

I.  
**T**HO' all men's Eloquence adorn'd  
 my sweet persuading Tongue;  
 Tho' I could speak in higher Strains  
 than ever Angel sung:

II.  
 Tho' Prophecy my Soul inspir'd,  
 and made all Myst'ries plain:  
 Yet, were I void of Christian Love,  
 these Gifts were all in vain.

III.  
 Nay, tho' my Faith, with boundless Pow'r,  
 ev'n Mountains could remove;  
 I still am nothing if I'm void  
 of Charity and Love.

IV.  
 Tho' with my Goods the Poor I fed;  
 my Body to the Flame,  
 In quest of Martyrdom, I gave:  
 ev'n this were all in vain.

V.  
 Love suffers long, Love envies not;  
 but Love is ever kind:  
 She never boasteth of herself,  
 nor proudly lifts the Mind.

VI.  
 Love no unseemly Carriage shows,  
 she bears no selfish view;  
 But lays her own Advantage by,  
 her Neighbour's to pursue.

VII.  
 Love harbours no suspicious Thought;  
 is patient to the bad:  
 Griev'd when she hears of Sins and Crimes,  
 and in the Truth is glad.

VIII.  
 Love beareth much, much she believes;  
 she hopes still for the best:  
 Love still with Meekness doth endure,  
 tho' much with Hardship prest.

IX.  
 Love still shall hold an endless Reign  
 on Earth, and Heaven above;  
 When Tongues shall cease, and Prophets fail,  
 and every Gift but Love.

X.  
 Here all our Gifts imperfect are,  
 but better Days draw nigh,  
 When full Perfection's Reign shall come,  
 and all these Shadows fly.

XI.  
 Like Children here we speak and think,  
 whom childish toys amuse:  
 Our Souls, when they to Manhood come,  
 will slight their present Views.

XII.  
 Here, dark and dim, as thro' a Vail,  
 is GOD and Truth beheld:  
 Then shall we see, as face to face,  
 and GOD be all reveal'd.

XIII.  
 Faith, Hope, and Love, now dwell on Earth,  
 and Earth by them is blest;  
 But Faith and Hope must yield to Love;  
 of every Grace the best.

XIV.  
 Hope shall to full Fruition rise,  
 and Faith be Sight, above;  
 These are the Means, but this the End;  
 for Saints for ever Love.

\* See Minute of Presbytery of Edinburgh, 27th January 1748.

ANONYMOUS. Some have regarded this paraphrase as anonymous, but most have ascribed it to Watts, while a few have ascribed it to "Watts, altered by Cameron." Undoubtedly Watts wrote a hymn on part of the passage of Scripture here paraphrased, which consisted of four verses; but, as will be seen by comparison, there is only a slight resemblance between that hymn and the paraphrase of 1745. The author of the paraphrase has had Watts' hymn before him, and has adopted the last two lines of its

1781.

L.—1 CORINTH. xv. 52, to the end.

I.

WHEN the last trumpet's awful voice  
this rending earth shall shake,  
When op'ning graves shall yield their charge,  
and dust to life awake,

II.

Those bodies that corrupted fell,  
shall incorrupted rise;  
And mortal forms shall spring to life  
immortal in the skies.

III.

Behold, what heav'nly prophets sung,  
is now at last fulfill'd,  
That Death should yield his ancient reign,  
and vanquish'd quit the field.

IV.

Let Faith exalt her joyful voice,  
and thus begin to sing:  
O Grave! where is thy triumph now?  
and where, O Death! thy sting?

V.

Thy sting was sin, and conscious guilt;  
'twas this that arm'd thy dart;  
The law gave sin its strength, and force  
to pierce the sinner's heart.

VI.

But God, whose name be ever blest!  
disarms that foe we dread,  
And makes us conqu'rors when we die,  
through Christ our living head.

VII.

Then stedfast let us still remain,  
though dangers rise around,  
And in the work prescrib'd by God  
yet more and more abound;

VIII.

Assur'd that though we labour now,  
we labour not in vain,  
But, through the grace of heav'n's great Lord,  
th' eternal crown shall gain.

1751.

XLI.—1 COR. xv. 52, to the end.

I.

WHEN the last trumpet's awful voice  
this rending earth shall shake,  
The op'ning graves shall yield their charge,  
and dust to life awake.

II.

These bodies, then, so corrupt now,  
shall incorrupted rise:  
Mortal they fell, but rise to life\*  
immortal in the skies.

III.

Behold, what heav'nly prophets sung,  
is now at last fulfill'd;  
That Death should yield his antient reign,  
and quit the vanquish'd field.

IV.

Let Faith exalt her joyful voice,  
and thus begin to sing:  
O Grave! where be thy triumphs now?  
and where, O Death! thy sting?

V.

Thy sting was sin, and conscious guilt,  
'twas this that arm'd thy dart:  
The law gave that its strength and force  
to pierce the sinner's heart:

VI.

But God, whose name be ever bless'd!  
disarms that foe we dread;  
And makes us conqu'rors when we die,  
through Christ our living head.

VII.

Then fix'd and constant be your hearts,  
and in his grace abound:  
Through him, your labour's not in vain,  
with such an issue crown'd.

\* 1754 and some other editions *live*.

fourth verse, while line 3 of ver. 3 probably suggested line 3 of ver. 5 of the paraphrase ; but, in other respects, the paraphrase of 1745 is an original composition, and nothing is now known of its author. With the exception of the change from *live* to *life* in ver. 2, line 3, the 1745 paraphrase remained unaltered in 1751. Vers. 2 and 7 were rewritten, and one or two verbal alterations made, for 1781. These have been ascribed, as mentioned above, to Cameron.

## 1745.

XLI.—1 COR. xv. 52, *to the end.*

## I.

WHEN the last Trumpet's awful Voice  
this rending Earth shall shake,  
The op'ning Graves shall yield their Charge,  
and Dust to Life awake.

## II.

These Bodies, then, so corrupt now,  
shall incorrupted rise :  
Mortal they fell, but rise to live  
immortal in the Skies.

## III.

Behold, what heav'nly Prophets sung,  
is now, at last, fulfill'd ;  
That death should yield its ancient Reign,  
and quit the vanquish'd Field.

## IV.

Let Faith exalt her joyful Voice,  
and thus begin to sing :  
O Grave ! where be thy Triumphs now ?  
and where, O Death ! thy Sting ?

## V.

Thy Sting was Sin, and conscious Guilt ;  
'twas this that arm'd thy Dart ;  
The Law gave that its Strength, and Force  
to pierce the Sinner's Heart.

## VI.

But GOD, whose Name be ever blest !  
disarms that Foe we dread ;  
And makes us Conqu'rors when we die,\*  
thro' CHRIST our living Head.

## VII.

Then fixt and constant be your Hearts,  
and in his Grace abound :  
Thro' him your Labour's not in vain,  
with such an Issue crown'd.

## WATTS.

BOOK I., HYMN 17.

*Victory over death.* 1 COR. xv. 55, etc.

## I.

O For an overcoming faith  
To cheer my dying hours,  
To triumph o'er the monster death,  
And all his frightful pow'rs !

## II.

Joyful, with all the strength I have,  
My quiv'ring lip should sing,  
"Where is thy boasted vict'ry, grave ?  
"And where the monster's sting ?"

## III.

If sin be pardon'd I'm secure,  
Death has no sting beside ;  
The law gives sin its damning pow'r ;  
But Christ my ransom dy'd.

## IV.

Now to the God of victory  
Immortal thanks be paid,  
Who makes us conqu'rors while we die,  
Through Christ our living head.

\* See proposed Amendment in Minute of Presbytery of Irvine, 28th April 1747.

ANONYMOUS. This paraphrase has almost universally been ascribed to Watts, but, as in the case of Paraphrase L. (see note thereto), the author, now unknown, has had Watts' hymn before him and adopted one or two of his expressions, and almost adopted one verse. The 1745 paraphrase remained

1781.

LI.—2 CORINTH. v. 1-11.

I.

SOON shall this earthly frame dissolv'd  
in death and ruins lie ;  
But better mansions wait the just,  
prepar'd above the sky.

II.

An house eternal, built by God,  
shall lodge the holy mind ;  
When once those prison-walls have fall'n,  
by which 'tis now confin'd.

III.

Hence, burden'd with a weight of clay,  
we groan beneath the load,  
Waiting the hour which sets us free,  
and brings us home to God.

IV.

We know that when the soul uncloathed  
shall from this body flie,  
'Twill animate a purer frame,  
with life that cannot die.

V.

Such are the hopes that cheer the just ;  
these hopes their God hath giv'n ;  
His Spirit is the earnest now,  
and seals their souls for heav'n.

VI.

We walk by faith of joys to come,  
faith grounded on his word ;  
But while this body is our home,  
we mourn an absent Lord.

VII.

What faith rejoices to believe,  
we long and pant to see ;  
We would be absent from the flesh,  
and present, Lord ! with thee.

VIII.

But still, or here, or going hence,  
to this our labours tend,  
That, in his service spent, our life  
may in his favour end.

IX.

For, lo ! before the Son, as Judge,  
th' assembled world shall stand,  
To take the punishment or prize  
from his unerring hand.

X.

Impartial retributions then  
our different lives await ;  
Our present actions, good or bad,  
shall fix our future fate.

1751.

XLII.—2 COR. v. 1-11.

I.

SOON shall this earthly frame, dissolv'd,  
in death and ruins lye :  
But better mansions wait our soul,  
prepar'd above the sky.

II.

An house eternal, built by God,  
shall clothe a purer mind,  
When once these prison-walls shall fall,  
in which 'tis now confin'd.

III.

Hence, burden'd with this load of clay,  
our weary'd spirits groan :  
Till death's kind hand shall set them free,  
and God shall bring them home.

IV.

Not that we wish the soul uncloth'd,  
might from this body fly ;  
But animate a purer frame,  
with life that cannot die.

V.

Such are the hopes that wait the just ;  
these hopes their God hath giv'n :  
His spirit is the earnest now,  
and seals their souls for heav'n.

VI.

We walk by faith of joys to come ;  
faith lives upon his word :  
But, while this body is our home,  
we mourn an absent Lord.

VII.

What faith rejoices to believe,  
we long and pant to see :  
We would be absent from the flesh,  
and present, Lord, with thee.

VIII.

But still, or here, or going hence  
to this our labours tend,  
That, in his service spent, our life  
may in his favour end.

IX.

For, lo ! before the Son, as Judge,  
th' assembled world shall stand,  
To take the punishment, or prize,  
from his impartial hand.

X.

Impartial retributions then  
our different lives await :  
Our present actions, good or bad  
shall fix our future fate.



unaltered in 1751. In 1781 a few changes, chiefly verbal, were made, which have usually been attributed to Cameron.

1745.

XLII.—2 COR. v. 1-11.

I.  
SOON shall this earthly Frame, dissolv'd,  
In Death and Ruins lie :  
But better Mansions wait our Soul,  
prepar'd above the Sky.

II.  
An House eternal, built by GOD,  
shall clothe a purer Mind ;  
When once these Prison-Walls shall fall,  
in which 'tis now confin'd.

III.  
Hence, burden'd with this Load of Clay,  
our weary'd Spirits groan ;  
'Till Death's kind Hand shall set them free,  
and GOD shall bring them home.

IV.  
Not that we with the Soul, uncloth'd,  
might from this Body fly ;  
But animate a purer Frame,  
with Life that cannot die.

V.  
Such are the Hopes that wait the Just ;  
these Hopes their GOD hath giv'n ;  
His Spirit is the Earnest now,  
and seals their Souls for Heav'n.

VI.  
We walk by Faith of Joys to come ;  
faith lives upon his Word :  
But while this Body is our Home,  
we mourn an absent LORD.

VII.  
What Faith rejoices to believe,  
we long and pant to see :  
We would be absent from the Flesh ;  
and present, LORD ! with thee.

VIII.  
But still, or here, or going hence,  
to this our Labours tend,  
That, in his Service spent, our Life  
may in his Favour end.

IX.  
For, lo ! before the SON, as Judge,  
th' assembl'd World shall stand,  
To take the Punishment, or Prize,  
from his impartial Hand.

X.  
Impartial Retributions then  
our different Lives await :  
Our present Actions, good or bad,  
shall fix our future Fate.

WATTS.

BOOK I., HYMN 110.

*Death and immediate glory.*—2 COR. v. 1, 5-8.

I.  
THERE is a house not made with hands,  
Eternal, and on high,  
And here my spirit waiting stands,  
Till God shall bid it fly.

II.  
Shortly this prison of my clay  
Must be dissolv'd and fall ;  
Then, O my soul, with joy obey  
Thy heavenly Father's call.

III.  
'Tis he, by his almighty grace,  
That forms thee fit for heav'n ;  
And as an earnest of the place,  
Has his own Spirit giv'n.

IV.  
We walk by faith of joys to come,  
Faith lives upon his word ;  
But while the body is our home,  
We're absent from the Lord.

V.  
'Tis pleasant to believe thy grace,  
But we had rather see,  
We would be absent from the flesh,  
And present, Lord, with thee.

ANONYMOUS. Appeared first in 1745, but the author is unknown. In 1751, lines 3 and 4 of ver. 3 were altered, and in ver. 6, line 2, *humbled*, in some editions, is substituted for *humble*, while the last verse was almost entirely rewritten. Some further alterations were made for 1781, but by whom is unknown.

1781.  
LII.—PHILIP. ii. 6-12.

I.

YE who the name of Jesus bear,  
his sacred steps pursue ;  
And let that mind which was in him  
be also found in you.

II.

Though in the form of God he was,  
his only Son declar'd,  
Nor to be equally ador'd  
as robb'ry did regard ;

III.

His greatness he for us abas'd,  
for us his glory veil'd ;  
In human likeness dwelt on earth,  
his majesty conceal'd :

IV.

Nor only as a man appears,  
but stoops a servant low ;  
Submits to death, nay bears the cross  
in all its shame and woe.

V.

Hence God this gen'rous love to men  
with honours just hath crown'd,  
And rais'd the name of Jesus far  
above all names renown'd,

VI.

That at this name, with sacred awe,  
each humbled knee should bow,  
Of hosts immortal in the skies,  
and nations spread below ;

VII.

That all the prostrate pow'rs of hell  
might tremble at his word,  
And every tribe, and every tongue,  
confess that he is Lord.

1751.  
VII.—PHILIP. ii. 6-12.

I.

YOU who the name of Jesus bear,  
his holy footsteps trace,  
On his bright pattern form your mind,  
and be what Jesus was.

II.

Who tho' the form of God he bore  
his nature though the same :  
Nor deemed it robb'ry in himsel  
to equal God supreme.

III.

That greatness he for us abas'd ;  
for us that glory veil'd  
In human likeness God did dwell,  
his majesty conceal'd.

IV.

Nor only man the God appears,  
but stoops a servant low :  
Submits to death, nay to the cross,  
in all its shame and woe.

V.

Hence God with high rewards hath crown'd  
his gen'rous love to men :  
Supreme hath set him o'er his works,  
and highly rais'd his name ;

VI.

That at his name, with sacred awe,  
each humble knee should bow,\*  
Of hosts immortal in the skies,  
and nations spread below.

VII.

That powers of hell before his feet  
might fall and own his sway ;  
And, to his Father's praise, each tongue,  
his boundless rule display.

1745.

VII.—PHILIP. ii. 6-12.

I.

YOU who the Name of JESUS bear  
his holy Footsteps trace :  
On his bright Pattern form your Mind,  
and be what JESUS was.

II.

Who, tho' the Form of GOD he bore,  
his Nature tho' the same,  
Nor deem'd it Robb'ry in himself  
to equal GOD supreme.

III.

That Greatness he for us abas'd ;  
for us that Glory veil'd :  
In human Likeness dwelt on Earth,  
whilst GODHEAD lay conceal'd.

IV.

Nor only Man the GOD appears,  
but stoops a Servant low ;

Submits to Death, nay to the Cross,  
in all its Shame and Woe.

V.

Hence GOD, with high Rewards, hath crown'  
this gen'rous Love to Men ;  
Supreme hath set him o'er his Works,  
and highly rais'd his Name ;

VI.

That at his Name, with sacred Awe,  
each humble Knee should bow,  
Of Hosts immortal in the Skies,  
and Nations spread below.

VII.

That Fiends might fall before his Feet,  
and tremble at his Sway ;  
And ev'ry Tribe, and ev'ry Tongue,  
his boundless Rule display.

\* 1754 and some other editions read "Each *humbled* knee."

JOHN LOGAN. A short hymn of five verses was submitted by Logan to the Committee ; but, in framing the paraphrase, Logan's fourth verse was omitted, and four other verses inserted in its place. By whom this was done we cannot say. See extract from Dr. Burns' "Memoir of Dr. Macgill," p. 186.

1781.

LIII.—1 THESSAL. iv. 13, to the end.

I.  
**T**AKE comfort, Christians ! when your friends  
 in Jesus fall asleep ;  
 Their better being never ends ;  
 why then dejected weep ?

II.  
 Why inconsolable, as those  
 to whom no hope is giv'n ?  
 Death is the messenger of peace,  
 and calls the soul to heav'n.

II.  
 As Jesus died, and rose again  
 victorious from the dead ;  
 So his disciples rise, and reign  
 with their triumphant head.

IV.  
 The time draws nigh, when from the clouds  
 Christ shall with shouts descend,  
 And the last trumpet's awful voice  
 the heav'ns and earth shall rend.

v.  
 Then they who live shall changed be,  
 and they who sleep shall wake ;  
 The graves shall yield their ancient charge,  
 and earth's foundations shake.

VI.  
 The saints of God, from death set free,  
 with joy shall mount on high ;  
 The heav'nly hosts with praises loud  
 shall meet them in the sky.

VII.  
 Together to their Father's house  
 with joyful hearts they go ;  
 And dwell for ever with the Lord  
 beyond the reach of woe.

VIII.  
 A few short years of evil past,  
 we reach the happy shore,  
 Where death-divided friends at last  
 shall meet to part no more.

Original form as submitted to the Paraphrase Committee, from "Memoir of Rev. Dr. Macgill."

**T**AKE comfort, Christians, when your friends  
 In Jesus fall asleep ;  
 Their better being never ends,  
 Why, then, dejected weep ?

Why inconsolable as those  
 To whom no hope is given ?  
 Death yields the Christian sweet repose,  
 And wafts the soul to heaven.

As Jesus died and rose again  
 Victorious from the dead ;  
 So his disciples rise and reign  
 With their triumphant head.

Let Christian hope dispell your fears  
 About the life to come ;  
 And mingle comfort with the tears  
 You shed upon the tomb.

A few short years of evil past,  
 We find the happy shore,  
 And death-divided friends at last  
 Shall meet to part no more.

ISAAC WATTS, D.D. *Hymn 103, Book I.*—The only difference between Watts' hymn and 1745 is in

1781.

LIV.—2 TIM. i. 12.

I.

I'M not asham'd to own my Lord,  
or to defend his cause,  
Maintain the glory of his cross,  
and honour all his laws.

II.

Jesus, my Lord ! I know his name,  
his name is all my boast ;  
Nor will he put my soul to shame,  
nor let my hope be lost.

III.

I know that safe with him remains,  
protected by his pow'r,  
What I've committed to his trust,  
till the decisive hour.

IV.

Then will he own his servant's name  
before his Father's face,  
And in the New Jerusalem  
appoint my soul a place.

1751.

XXXII.—2 TIM. i. 12.

I.

I'M not asham'd to own my Lord,  
or to defend his cause ;  
Maintain the glory of his cross,  
and honour of his laws.\*

II.

Jesus my God ! I know his name,  
his name is all my trust :  
Nor will he put my soul to shame,  
nor let my hope be lost.

III.

Firm, as his throne, his promise stands ;  
and he can well secure  
What I've committed to his hands  
'till the decisive hour.

IV.

Then will he own my worthless name  
before his Father's face,  
And in the new Jerusalem  
appoint my soul a place.

\* This appears to be a mistake in Robertson's 1776 edition. 1754 and other editions read "honour *all* his laws."

ver. 1, lines 2 and 3. 1751 remained the same as 1745; and a few changes, chiefly in the third verse, were made for 1781. These last are usually attributed to Cameron.

1745.

XXXII.—2 TIMOTHY, i, 12.

I.

I'M not asham'd to own my LORD,  
Or to defend his Cause;  
Maintain the Glory of his Cross,  
and honour all his Laws.

II.

JESUS, my GOD! I know his Name,  
his Name is all my Trust:  
Nor will he put my Soul to shame,  
nor let my Hope be lost.

III.

Firm, as his Throne, his Promise stands;  
and he can well secure  
What I've committed to his Hands,  
'till the decisive Hour.

IV.

Then will he own my worthless Name  
before his Father's Face;  
And in the *New Jerusalem*  
appoint my Soul a Place.

WATTS.

BOOK I., HYMN 103.

*Not ashamed of the gospel.* 2 TIM. i. 12.

I.

I'M not asham'd to own my Lord,  
Or to defend his cause,  
Maintain the honour of his word,  
The glory of his cross.

II.

Jesus, my God! I know his name,  
His name is all my trust;  
Nor will he put my soul to shame,  
Nor let my hope be lost.

III.

Firm as his throne his promise stands,  
And he can well secure  
What I've committed to his hands,  
Till the decisive hour.

IV.

Then will he own my worthless name  
Before his Father's Face,  
And in the new Jerusalem  
Appoint my soul a place.

ISAAC WATTS, D.D. *Hymn 27, Book I.*—1745 retained Watts' hymn unchanged with the exception of

1781.

LV.—2 TIM. iv. 6, 7, 8, 18.

I.

MY race is run ; my warfare's o'er ;  
 the solemn hour is nigh,  
 When, offer'd up to God, my soul  
 shall wing its flight on high.

II.

With heav'nly weapons I have fought  
 the battles of the Lord ;  
 Finish'd my course, and kept the faith,  
 depending on his word.

III.

Henceforth there is laid up for me  
 a crown which cannot fade ;  
 The righteous Judge at that great day  
 shall place it on my head.

IV.

Nor hath the Sov'reign Lord decreed  
 this prize for me alone ;  
 But for all such as love like me  
 th' appearance of his Son.

V.

From every snare and evil work  
 his grace shall me defend,  
 And to his heav'nly kingdom safe  
 shall bring me in the end.

1751.

XXXIII.—2 TIM. iv. 6, 7, 8, and 18.

I.

MY race is run ; my warfare's o'er ;  
 the solemn hour is nigh,  
 When, offer'd up to God, my soul  
 shall wing its flight on high.

II.

With heav'nly weapons I have fought  
 the battles of the Lord ;  
 Finish'd my course, and kept the faith,  
 and wait the sure reward.

III.

God has laid up in heav'n for me  
 a crown which cannot fade ;  
 The righteous Judge, at that great day,  
 shall place it on my head.

IV.

Nor hath the King of grace decreed  
 this prize for me alone ;  
 But all that love and long to see  
 th' appearance of his Son.

V.

Jesus, the Lord, shall guard my steps  
 from ev'ry ill design ;  
 And to his heav'nly kingdom safe  
 preserve this soul of mine.

VI.

God is my everlasting aid ;  
 and hell shall rage in vain :  
 To him be highest glory paid,  
 and endless praise. Amen.

ver. 5 ; 1751 retained 1745 unchanged with the exception of ver. 1 ; 1781 altered every verse of 1751 *except* ver. 1, and eliminates ver. 6. The alterations for 1781 are attributed to Cameron.

1745.

XXXIII.—2 TIM. iv. 6, 7, 8, and 18.

I.

**D**Eath may dissolve my Body now,  
and bear my Spirit home :  
Why do my Minutes move so slow,  
nor my Salvation come ?

II.

With heav'nly Weapons I have fought  
the Battles of the LORD ;  
Finish'd my Course, and kept the Faith,  
and wait the sure Reward.

III.

GOD has laid up in Heav'n for me  
a Crown which cannot fade ;  
The righteous Judge at that great Day,  
shall place it on my Head.

IV.

Nor hath the King of Grace decreed  
this Prize for me alone ;  
But all that love, and long to see,  
th' Appearance of his Son.

V.

JESUS, the Lord, shall guard my Steps  
from ev'ry ill Design ;  
And to his Heav'nly Kingdom safe  
preserve this Soul of mine.

VI.

GOD is my everlasting Aid ;  
and Hell shall rage in vain :  
To him be highest Glory paid,  
and endless Praise. AMEN.

WATTS.

BOOK I., HYMN 27.

*Assurance of heaven : Or, A saint prepared to die.*  
2 TIM. iv. 6, 7, 8, 18.

I.

**D**Eath may dissolve my body now,  
And bear my spirit home ;  
Why do my minutes move so slow,  
Nor my salvation come ?

II.

With heav'nly weapons I have fought  
The battles of the Lord,  
Finish'd my course, and kept the faith,  
And wait the sure reward.

III.

God has laid up in heaven for me  
A crown which cannot fade ;  
The righteous Judge at that great day  
Shall place it on my head.

IV.

Nor hath the King of grace decreed  
This prize for me alone ;  
But all that love and long to see  
Th' appearance of his Son.

V.

Jesus, the Lord, shall guard me safe  
From ev'ry ill design ;  
And to his heav'nly kingdom keep  
This feeble soul of mine.

VI.

God is my everlasting aid,  
And hell shall rage in vain ;  
To him be highest glory paid,  
And endless praise. Amen.

ISAAC WATTS, D.D. *Hymn 111, Book I.*—The first three verses of Watts' hymn were retained unaltered in 1745, but from that point onwards considerable changes were made. Line 2 of ver. 3, and line 4 of

1781.

LVI.—TITUS, iii. 3-9.

I.

HOW wretched was our former state,  
When, slaves to Satan's sway,  
With hearts disorder'd and impure,  
o'erwhelm'd in sin we lay!

II.

But, O my soul! for ever praise,  
for ever love his name,  
Who turn'd thee from the fatal paths  
of folly, sin, and shame.

III.

Vain and presumptuous is the trust  
which in our works we place,  
Salvation from a higher source  
flows to the human race.

IV.

'Tis from the mercy of our God  
that all our hopes begin;  
His mercy sav'd our souls from death,  
and wash'd our souls from sin.

V.

His Spirit, through the Saviour shed,  
its sacred fire imparts,  
Refines our dross, and love divine  
rekindles in our hearts.

VI.

Thence, rais'd from death, we live anew,  
and, justify'd by grace,  
We hope in glory to appear,  
and see our Father's face.

VII.

Let all who hold this faith and hope  
in holy deeds abound;  
Thus faith approves itself sincere  
by active virtue crown'd.

1751.

XIX.—TITUS, iii. 3-9.

I.

LORD, we confess our num'rous faults;  
How great our guilt has been?  
Foolish and vain were all our thoughts  
and all our lives were sin.

II.

But, O my soul! for ever praise,  
for ever love his name;  
Who turns thy feet from dang'rous ways,  
of folly, sin, and shame.

III.

'Tis not by works of righteousness,  
which we ourselves have done:  
But we are sav'd by sov'reign grace,  
abounding through his Son.

IV.

'Tis from the mercy of our God  
that all our hopes begin;  
His mercy sav'd our souls from death,  
and wash'd our souls from sin.

V.

His Spirit, through the Saviour shed,  
its sacred fire imparts,  
Refines our dross, and love divine  
does kindle in our hearts.

VI.

Thence rais'd from death, we live anew:  
and, justify'd by grace,  
We shall appear in glory too,  
and see our Father's face.

VII.

Let all who hold this faith and hope  
in holy deeds abound;  
Thus only faith is genuine prov'd  
by active virtue crown'd.



ver. 5, were changed for 1751 ; while only ver. 4 remained unaltered in 1781. The changes for 1781 are attributed to Cameron.

1745.

XIX.—TITUS, 3-9.

I.

**L**ORD, we confess our num'rous Faults,  
how great our Guilt has been !  
Foolish and vain were all our Thoughts,  
and all our Lives were Sin.

II.

But, O my Soul ! for ever praise,  
for ever love his Name ;  
Who turns thy Feet from dang'rous Ways  
of Folly, Sin, and Shame.

III.

'Tis not by Works of Righteousness,  
which our own Hands have done ;  
But we are sav'd by sov'reign Grace,  
abounding thro' his Son.

IV.

'Tis from the Mercy of our GOD,  
that all our Hopes begin :  
His Mercy sav'd our Souls from Death,  
and wash'd our Souls from Sin.

V.

His Spirit thro' the SAVIOUR shed,  
its sacred Fire imparts :  
Refines our Dross ; and Love divine  
re-kindles in our Hearts.

VI.

Thence, rais'd from Death, we live a-new ;  
and justify'd by Grace,  
We shall appear in Glory too,  
and see our Father's Face.

VII.

Let all who hold this Faith and Hope,  
in holy Deeds abound ;  
Thus only Faith is genuine prov'd,  
by active Virtue crown'd.

WATTS.

BOOK I., HYMN 111.

*Salvation by grace.* TITUS, iii. 3-7.

I.

**L**Ord we confess our num'rous faults,  
How great our guilt has been !  
Foolish and vain were all our thoughts,  
And all our lives were sin.

II.

But, O my soul, for ever praise,  
For ever love his name,  
Who turns thy feet from dang'rous ways  
Of folly, sin and shame.

III.

'Tis not by works of righteousness  
Which our own hands have done ;  
But we are sav'd by sov'reign grace,  
Abounding through his Son.

IV.

'Tis from the mercy of our God  
That all our hopes begin ;  
'Tis by the water and the blood  
Our souls are wash'd from sin.

V.

'Tis through the purchase of his death  
Who hung upon the tree,  
The Spirit is sent down to breathe  
On such dry bones as we.

VI.

Rais'd from the dead, we live anew ;  
And justified by grace,  
We shall appear in glory too,  
And see our Father's face.

ISAAC WATTS, D.D. *Hymn 125, Book I.*—In 1745 the first two verses are original, Watts' portion commencing at line 2 of ver. 3. From that point, with the omission of Watts' fifth verse, the paraphrase is unaltered from the original hymn. Most lists ascribe the original paraphrase to Blair,—presumably

1781.

LVII.—HEB. iv. 14, to the end.

I.

JESUS, the Son of God, who once  
for us his life resign'd,  
Now lives in heav'n our great High Priest,  
and never-dying friend.

II.

Through life, through death, let us to him  
with constancy adhere ;  
Faith shall supply new strength, and hope  
shall banish ev'ry fear.

III.

To human weakness not severe  
is our High Priest above ;  
His heart o'erflows with tenderness,  
his bowels melt with love.

IV.

With sympathetic feelings touch'd,  
he knows our feeble frame ;  
He knows what sore temptations are,  
for he has felt the same.

V.

But though he felt temptation's pow'r,  
unconquer'd he remain'd ;  
Nor 'midst the frailty of our frame  
by sin was ever stain'd.

VI.

As in the days of feeble flesh  
he pour'd forth cries and tears ;  
So, though exalted, still he feels  
what ev'ry Christian bears.

VII.

Then let us with a filial heart  
come boldly to the throne  
Of grace supreme, to tell our griefs,  
and all our wants make known ;

VIII.

That mercy we may there obtain  
for sins and errors past,  
And grace to help in time of need,  
while days of trial last.

1751.

VIII.—HEB. iv. 14, 15, 16.

I.

JESUS, the Son of God, who once  
for us his life resign'd,  
Hath enter'd heav'n our great high Priest  
and never-dying friend.

II.

Thro' life, thro' death, let us to him  
with constancy adhere :  
Faith shall supply new strength, and hope  
shall banish every fear.

III.

For not to human weakness harsh  
is our high priest above ;  
With tenderness his heart o'erflows,  
his bowels melt with love.

IV.

Touch'd with a sympathy within,  
he knows our feeble frame ;  
He knows what sore temptations are,\*  
for he has felt the same.

V.

But spotless, innocent, and pure  
the great Redeemer stood  
While Satan's fiery darts he bore,†  
and did resist to blood.

VI.

He in the days of feeble flesh,  
pour'd out his cries and tears ;  
And, though exalted, feels afresh  
what ev'ry member bears.

VII.

Then let us to the throne of grace,  
with holy boldness come :  
There to pour forth our hearts, and there  
make all our sorrows known ; ‡

VIII.

That we may find propitious aids  
of mercy and of grace,  
To guard us in the evil hour,  
and help us in distress.

\* See Minute of Presbytery of Edinburgh, 3rd April 1746.

† 1754 edition reads *dart*.

‡ 1754 edition reads "*your sorrows.*" } But these are evidently misprints in 1754.

Robert Blair, see note to Paraphrase IV.,—and it may therefore be that the first two verses of 1745 are his. For 1751 a number of verbal alterations were made, while two verses were substituted for the seventh of 1745; and for 1781 many further changes were effected so as practically to lose sight of Watts' original. The alterations for 1781 are attributed to Cameron.

1745.

VIII.—HEB. iv. 14, 15, 16.

I.

JESUS the LORD, who once on earth  
for us his Life resign'd,  
Now lives in Heaven to plead our Cause,  
a never dying Friend.

II.

Thro' Life, thro' Death let us to him  
with Constancy adhere :  
Faith shall supply new Strength, and hope  
shall banish every fear.

III.

For not to human weakness harsh  
is our high Priest above :  
His Heart is made of Tenderness,\*  
his Bowels melt with Love.

IV.

Touch'd with a Sympathy within,  
he knows our feeble Frame :  
He knows what sore Temptations mean,  
for he has felt the same.

V.

But spotless, innocent and pure,  
the great REDEEMER stood ;  
While *Satan's* fiery Darts he bore,  
and did resist to Blood.

VI.

He, in the days of feeble Flesh,  
pour'd out his Cries and Tears ;  
And, in his Measure, feels a-fresh  
what every Member bears.

VII.

\* Then let our humble Faith address  
his Mercy, and his Pow'r :  
We shall obtain deliv'ring Grace  
in the distressing Hour.

WATTS.

BOOK I., HYMN 125.

*Christ's compassion to the weak and tempted.*

HEB. iv. 16, and v. 7 ; MATTH. xii. 20.

I.

WITH joy we meditate the grace  
Of our High Priest above ;  
His heart is made of tenderness,  
His bowels melt with love.

II.

Touch'd with a sympathy within,  
He knows our feeble frame ;  
He knows what sore temptations mean,  
For he has felt the same.

III.

But spotless, innocent and pure,  
The great Redeemer stood,  
While Satan's fiery darts he bore,  
And did resist to blood.

IV.

He in the days of feeble flesh  
Pour'd out his cries and tears,  
And in his measure feels afresh  
What every member bears.

V.

He'll never quench the smoking flax,  
But raise it to a flame ;  
The bruised reed he never breaks,  
Nor scorns the meanest name.

VI.

Then let our humble faith address  
His mercy and his pow'r,  
We shall obtain deliv'ring grace  
In the distressing hour.

\* See proposed Amendments in Minute of Presbytery of Edinburgh, 3rd April 1746.

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JOHN LOGAN. In Logan's volume of 1781 this hymn also appeared with some slight differences. From

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1781.

LVIII.—Another version of the same passage.

I.

Where high the heav'nly temple stands,  
The house of God not made with hands,  
A great High Priest our nature wears ;  
The guardian of mankind appears.

II.

He who for men their surety stood,  
And pour'd on earth his precious blood,  
Pursues in heav'n his mighty plan,  
The Saviour, and the friend of man.

III.

Though now ascended up on high,  
He bends on earth a brother's eye ;  
Partaker of the human name,  
He knows the frailty of our frame.

IV.

Our fellow-suff'rer yet retains  
A fellow-feeling of our pains ;  
And still remembers in the skies  
His tears, his agonies, and cries.

V.

In ev'ry pang that rends the heart,  
The man of sorrows had a part ;  
He sympathizes with our grief,  
And to the suff'rer sends relief.

VI.

With boldness therefore at the throne,  
Let us make all our sorrows known ;  
And ask the aids of heav'nly pow'r,  
To help us in the evil hour.

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the "Memoir of Rev. Dr. Macgill" the original reading of ver. 2, as submitted to the Committee, has been extracted, and will be found below. See page 186.

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## L O G A N.

## HYMN IX.

WHERE high the heavenly temple stands  
 The house of God not made with hands,  
 A great High Priest our Nature wears,  
 The Patron of mankind appears.

He who for men in mercy stood,  
 And pour'd on earth his precious blood  
 Pursues in Heaven his plan of Grace,  
 The Guardian God of human race.

Tho' now ascended up on high,  
 He bends on earth a brother's eye,  
 Partaker of the human name,  
 He knows the frailty of our frame.

Our fellow-sufferer yet retains  
 A fellow-feeling of our pains ;  
 And still remembers in the skies  
 His tears, and agonies, and cries.

In every pang that rends the heart,  
 The Man of Sorrows had a part ;  
 He sympathises in our grief,  
 And to the sufferer sends relief.

With boldness, therefore, at the throne  
 Let us make all our sorrows known,  
 And ask the aids of heavenly power,  
 To help us in the evil hour.

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Note from "Memoir of Rev. Dr. Macgill," p. 281.

"The alterations on the other" (*i.e.* Paraphrase LVIII.) "are extremely few. In ver. 1, the word patron' stands in place of 'guardian' ; and ver. 2 runs thus :—

"'He who for men in mercy stood,  
 And pour'd on earth his precious blood,  
 Pursues in heaven his mighty plan,  
 The Saviour-God's the friend of man !'"

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ANONYMOUS. Nothing is known of the author of this paraphrase. It appeared first in 1745. For 1751 one verse was interpolated—namely ver. 3; and some slight alterations made throughout. The whole was recast for 1781, but an attempted improvement of ver. 10 in 1751 was discarded in the final revision, and the original of 1745 restored. The changes for 1781 have been attributed to Cameron.

1781.

LIX.—HEB. xii. 1-13.

I.

Behold what witnesses unseen  
encompass us around ;  
Men once like us with suff'ring tried,  
but now with glory crown'd.

II.

Let us, with zeal like theirs inspir'd,  
begin the Christian race,  
And, freed from each encumb'ring weight,  
their holy footsteps trace.

III.

Behold a witness nobler still,  
who trod affliction's path,  
Jesus, at once the finisher  
and author of our faith.

IV.

He, for the joy before him set,  
so gen'rous was his love,  
Endur'd the cross, despis'd the shame,  
And now he reigns above.

V.

If he the scorn of wicked men  
with patience did sustain,  
Becomes it those for whom he died  
to murmur or complain ?

VI.

Have ye, like him, to blood, to death,  
the cause of truth maintain'd ?  
And is your heav'nly Father's voice  
forgotten or disdain'd ?

VII.

My son, saith he, with patient mind  
endure the chast'ning rod ;  
Believe, when by affliction tried,  
that thou art lov'd by God.

VIII.

His children thus most dear to him,  
their heav'nly Father trains,  
Through all the hard experience led  
of sorrows and of pains.

IX.

We know he owns us for his sons,  
when we correction share ;  
Nor wander as a bastard race,  
without our Father's care.

X.

A father's voice with rev'rence we  
on earth have often heard ;  
The Father of our spirits now  
demands the same regard.

XI.

Parents may err ; but he is wise,  
nor lifts the rod in vain ;  
His chast'nings serve to cure the soul  
by salutary pain.

XII.

Affliction, when it spreads around,  
may seem a field of woe,  
Yet there, at last, the happy fruits  
of righteousness shall grow.

XIII.

Then, let our hearts no more despond,  
our hands be weak no more ;  
Still let us trust our Father's love,  
his wisdom still adore.

1751.

XII.—HEB. xii. 1-13.

I.  
**B**EHOLD, what witnesses unseen,  
 encompass us around;  
 Men, once like us, with suff'ring try'd,  
 but now with glory crown'd.

II.  
 Like them, inspir'd with patient heart,  
 your Christian race begin:  
 Be each encumb'rance laid aside,\*  
 and every fav'rite sin.

III.  
 A pattern, nobler far than theirs,  
 demands our first regard;  
 Jesus, who leads us in our faith,  
 and crowns it with reward.

IV.  
 To him your glorious chief look up,  
 whom future joy could move  
 To bear the cross, despise the shame;  
 and now he reigns above.

V.  
 If he the scorn of sinners vile  
 with patience could sustain,  
 Becomes it us, with hearts opprest,  
 to murmur or complain?

VI.  
 Have you, like him, to blood, to death,  
 with all temptations strove?  
 And is the word divine forgot  
 which speaks a father's love?

VII.  
 My son, saith he, with patient mind  
 endure the chast'ning rod;  
 Believe, when by affliction try'd,  
 that thou art lov'd of God.

VIII.  
 His children thus, most dear to him,  
 their heav'nly Father trains,  
 Through all the hard experience led  
 of sorrows and of pains.

IX.  
 'Tis thus we know he owns us his,  
 when we correction share;  
 Nor wander, as a bastard race,  
 without our Father's care.

X.  
 A Father's voice, with reverence, we  
 on earth have often heard;  
 The Father of our spirits, then,†  
 how much should we regard?

XI.  
 Our fathers here, with erring hand,  
 may sometimes deal the rod:  
 But heav'n's wise chastisements are sent,  
 to raise our souls to God.

XII.  
 Tho' harsh and grievous now they seem,  
 and spread a field of woe:  
 Yet, planted there, the peaceful fruits  
 of righteousness shall grow.

XIII.  
 Then let our hearts no more despond,  
 our hands be weak no more:  
 Still trust your heavenly Father's love,  
 and still his ways adore.

\* In 1754 this reads "By each Incumb'rance," which is evidently a misprint.

† See Minute of Presbytery of Edinburgh, 27th January 1748.

‡ See Proposed Amendment in Minute of Presbytery of Irvine, 28th April 1747.

1745.

XII.—HEB. xii. 1-3.

I.  
**B**Ehold what Witnesses unseen,  
 encompass us around:  
 Men, once like us, with Suffering tried;  
 but now with Glory crowned.

II.  
 Like them, inspir'd with patient Heart,  
 your Christian Race begin:  
 Be each Incumb'rance laid aside,  
 and ev'ry fav'rite Sin.

III.  
 Look upward to your glorious Chief,  
 whom future Joy could move  
 To bear the Cross, despise the Shame;  
 and now he reigns above.

IV.  
 If he, the Scorn of Sinners vile,  
 with Patience could sustain,  
 Becomes it us, with Hearts opprest,  
 to murmur or complain?

V.  
 Have you, like him, to Blood, to Death,  
 with all Temptations strove?  
 And is the Word divine forgot,  
 which speaks a Father's love?

VI.  
 My Son, saith he, with patient Mind  
 endure the chast'ning Rod:  
 Believe, when by Affliction, try'd,  
 that thou art lov'd of GOD.

VII.  
 His Children thus, most dear to him,  
 their heav'nly Parent trains,  
 Thro' all the hard Experience led  
 of Sorrows and of Pains.

VIII.  
 'Tis thus we know he owns us his,  
 when we Correction share;  
 Nor wander, as a bastard Race,  
 without our Father's care.

IX.  
 A Father's voice, with rev'rence, we  
 on Earth have often heard.  
 The Father of our Spirits now  
 demands the same Regard.

X.  
 Our Parents here, with erring Hand,  
 may sometimes deal the Rod:  
 But all Heaven's Chastisements are wise,  
 and raise the soul to GOD.

XI.  
 Tho' harsh and grievous now they seem,  
 and spread a Field of Woe;  
 Yet, planted there, the peaceful Fruits ‡  
 of Righteousness shall grow.

XII.  
 Then let our Hearts no more despond,  
 our Hands be weak no more:  
 Still trust your heav'nly Father's Love,  
 and still his Ways adore.

PHILIP DODDRIDGE, D.D. *Hymn 325*. The paraphrase was first published in 1745. In the posthumous volume of Doddridge's Hymns published in 1755, it is found slightly different, chiefly in the

1781.

LX.—HEB. xiii. 20, 21.

I.

FATHER of peace, and God of love !  
 we own thy pow'r to save,  
 That pow'r by which our Shepherd rose  
 victorious o'er the grave.

II.

Him from the dead thou brought'st again,  
 when by his sacred blood,  
 Confirm'd and seal'd for evermore,  
 th' eternal cov'nant stood.

III.

O may thy Spirit seal our souls,  
 and mold them to thy will,  
 That our weak hearts no more may stray,  
 but keep thy precepts still ;

IV.

That to perfection's sacred height  
 we nearer still may rise,  
 And all we think, and all we do,  
 be pleasing in thine eyes.

1751.

XXXIV.—HEB. xiii. 20, 21.

I.

FATHER of peace, and God of love !  
 we own thy pow'r to save,  
 By which our mighty Shepherd rose  
 victorious o'er the grave.

II.

Him from the dead thou brought'st again,  
 when, by his sacred blood,  
 Confirm'd and seal'd for evermore,  
 th' eternal cov'nant stood.

III.

O may thy Spirit seal our souls,  
 and mould them to thy will,  
 That our weak hearts no more stray,  
 but keep thy precepts still.

IV.

Work in us all thy holy will  
 to man by Jesus shown ;  
 Till we, through him, improving still,  
 at last approach thy throne.



third verse. For 1751 vers. 2 and 4 were rewritten, and slight changes made on the others. In 1781, ver. 1 was restored to its original form, and ver. 4 again rewritten, probably by Cameron.

1745.

XXXIV.—HEB. xiii. 20, 21.

I.

FATHER of Peace and God of Love!  
 we own thy Pow'r to save;  
 That Pow'r by which our Shepherd rose,  
 victorious o'er the Grave.

II.

We triumph in that SAVIOUR'S name,  
 still watchful for our Good,  
 Who brought th' eternal Cov'nant down,  
 and seal'd it with his Blood.

III.

So may thy Spirit seal our Souls,  
 and mould them to thy Will;  
 That our weak Hearts no more may stray,  
 but keep that Cov'nant still.

IV.

Still may we gain superior Strength,  
 and press with Vigour on,  
 Till full Perfection crown our Hopes,  
 and fix us near thy Throne.

DODDRIDGE.

HYMN 325.

*The Christian perfected by divine Grace through CHRIST.*

HEB. xiii. 20, 21.

I.

FATHER of Peace, and God of Love,  
 We own thy Pow'r to save,  
 That Pow'r, by which our Shepherd rose  
 Victorious o'er the Grave.

II.

We triumph in that Shepherd's Name  
 Still watchful for our Good;  
 Who brought th' eternal Cov'nant down  
 And seal'd it with his Blood.

III.

So may thy Spirit seal my Soul  
 And mould it to thy Will;  
 That my fond Heart no more may stray,  
 But keep thy Cov'nant still.

IV.

Still may we gain superior Strength,  
 And press with Vigour on,  
 Till full Perfection crown our Hopes,  
 And fix us near thy Throne.

ISAAC WATTS, D.D. *Hymn 26, Book I.* This paraphrase is the only one to which the phrase so common in Lists—"Watts altered Cameron"—may with truth be applied, for it passed through 1745 and 1751 unchanged from the original. For 1781, however, Cameron is accredited with having reduced the

1781.

LXI.—1 PET. i. 3-5.

I.

Bless'd be the everlasting God,  
the Father of our Lord ;  
Be his abounding mercy prais'd,  
his majesty ador'd.

II.

When from the dead he rais'd his Son,  
and call'd him to the sky,  
He gave our souls a lively hope  
that they should never die.

III.

To an inheritance divine  
he taught our hearts to rise ;  
'Tis uncorrupted, undefil'd,  
unfading, in the skies.

IV.

Saints by the pow'r of God are kept  
till the salvation come :  
We walk by faith as strangers here ;  
but Christ shall call us home.

1751.

XL.—1 PET. i. 3-5.

I.

Bless'd be the everlasting God,  
the Father of our Lord :  
Be his abounding mercy prais'd,  
his Majesty ador'd.

II.

When from the dead he rais'd his Son,  
and call'd him to the sky,  
He gave our souls a lively hope,  
that they should never die.

III.

What though our inbred sins require  
our flesh to see the dust ;  
Yet as the Lord our Saviour rose,  
so all his foll'wers must.

IV.

There's an inheritance divine  
reserv'd against that day ;  
'Tis uncorrupted, undefil'd,  
and cannot waste away.

V.

Saints, by the pow'r of God, are kept  
till the salvation come :  
We walk by faith, as strangers here,  
till Christ shall call us home.

JOHN OGILVIE, D.D. This paraphrase, which only appeared in 1781, is universally assigned to Dr. Ogilvie. Some lists have added "altered Cameron," which, of course, is quite possible, though there is

1781.

LXII.—2 PET. iii. 3-14.

I.

LO! in the last of days behold  
a faithless race arise ;  
Their lawless lust, their only rule ;  
and thus the scoffer cries :

II.

Where is the promise deem'd so true  
that spoke the Saviour near ?  
E'er since our fathers slept in dust,  
no change has reach'd our ear.

III.

Years roll'd on years successive glide,  
since first the world began,  
And on the tide of time still floats  
secure, the bark of man.

IV.

Thus speaks the scoffer ; but his words  
conceal the truth he knows,  
That from the waters dark abyss  
the earth at first arose.

V.

But when the sons of men began  
with one consent to stray,  
At Heav'n's command, a deluge swept  
the godless race away.

VI.

A diff'rent fate is now prepar'd  
for Nature's trembling frame ;  
Soon shall her orbs be all enwrapt  
in one devouring flame.

paraphrase to four verses by the omission of Watts' third, and of altering Watts' fourth verse to its present form.

1745.

XL.—1 PET. i. 3-5.

I.

Bless'd be the everlasting GOD,  
the Father of our LORD :  
Be his abounding Mercy prais'd,  
his Majesty ador'd.

II.

When from the Dead he rais'd his SON,  
and call'd him to the Sky,  
He gave our Souls a lively Hope  
that they should never die.

III.

What tho' our inbred Sins require  
our Flesh to see the Dust ;  
Yet as the LORD our SAVIOUR rose,  
so all his Followers must.

IV.

There's an Inheritance divine,  
reserv'd against that Day ;  
'Tis uncorrupted, undefil'd,  
and cannot waste away.

V.

Saints, by the Pow'r of GOD, are kept  
till the Salvation come :  
We walk by Faith, as Strangers here,  
'till CHRIST shall call us home.

WATTS.

BOOK I., HYMN 26.

*Hope of heaven by the resurrection of Christ.*

1 PET. i. 3, 4, 5.

I.

Bless'd be the everlasting God,  
The Father of our Lord :  
Be his abounding mercy prais'd  
His majesty ador'd.

II.

When from the dead he rais'd his Son,  
And call'd him to the sky,  
He gave our souls a lively hope  
That they should never die.

III.

What though our inbred sins require  
Our flesh to see the dust,  
Yet as the Lord our Saviour rose,  
So all his followers must.

IV.

There's an inheritance divine  
Reserv'd against that day ;  
'Tis incorrupted, undefil'd,  
And cannot waste away.

V.

Saints by the power of God are kept,  
Till the salvation come ;  
We walk by faith, as strangers here,  
Till Christ shall call us home.

now no evidence to show whether Cameron ever had any part in giving the paraphrase its present shape.

VII.

Reserv'd are sinners for the hour  
when to the gulph below,  
Arm'd with the hand of sov'reign pow'r,  
the judge consigns his foe.

VIII.

Though now, ye just ! the time appears  
protracted, dark, unknown,  
An hour, a day, a thousand years,  
to heav'n's great Lord are one.

IX.

Still all may share his sov'reign grace,  
in ev'ry change secure ;  
The meek, the suppliant contrite race  
shall find his mercy sure.

X.

The contrite race he counts his friends,  
forbids the suppliants fall ;  
Condemns reluctant, but extends  
the hope of grace to all.

XI.

Yet as the night-wrap'd thief who lurks  
to seize th' expected prize,  
Thus steals the hour, when Christ shall come,  
and thunder rend the skies.

XII.

Then at the loud, the solemn peal,  
the heav'ns shall burst away ;  
The elements shall melt in flame  
at Nature's final day.

XIII.

Since all this frame of things must end,  
as Heav'n has so decreed,  
How wise, our inmost thoughts to guard,  
and watch o'er ev'ry deed ;

XIV.

Expecting calm th' appointed hour,  
when, Nature's conflict o'er,  
A new and better world shall rise,  
where sin is known no more !

ANONYMOUS. This paraphrase has almost universally been ascribed to Watts. As in the case of Paraphrases L. and LI. (see Notes thereto), the author, now unknown, has undoubtedly had Watts' hymn before him, and has adopted, so far as the metre would allow him, two verses, namely, the first

1781.

LXIII.—1 JOHN iii. 1-4.

I.

BEhold th' amazing gift of love  
the Father hath bestow'd  
On us the sinful sons of men,  
to call us sons of God.

II.

Conceal'd as yet this honour lies  
by this dark world unknown,  
A world that knew not when he came,  
ev'n God's eternal Son.

III.

High is the rank we now possess ;  
but higher we shall rise ;  
Tho' what we shall hereafter be  
is hid from mortal eyes :

IV.

Our souls we know, when he appears,  
shall bear his image bright ;  
For all his glory full disclos'd  
shall open to our sight.

V.

A hope so great and so divine  
may trials well endure,  
And purge the soul from sense and sin  
as Christ himself is pure.

1751.

XXX.—1 JOHN iii. 1-4.

I.

BEhold th' amazing height of love  
the Father hath bestow'd  
On us, the sinful sons of men  
to call us sons of God !

II.

Conceal'd as yet this honour lies,  
by this dark world unknown ;  
So the world knew not, when he came,  
God's everlasting Son.

III.

High is the character we bear ;  
but higher we shall rise :  
Tho' what we'll be in future worlds  
is hid from mortal eyes.

IV.

But this we know, when he whom now  
heav'n veils from mortal eyes,  
Shall in his Father's glory come,  
and call the dead to rise :

V.

At that blest day, we shall transform'd  
into his likeness be ;  
Because our raptur'd souls shall then  
unveil'd their Saviour see.

VI.

A hope so great, and so divine,  
may trials well endure :  
Refine the soul from sense and sin,  
as Christ himself is pure.

and fourth. The 1745 paraphrase, however, must be essentially regarded as an original composition. For 1751 ver. 4 of 1745 was expanded into two verses, but otherwise the paraphrase remained unchanged. For 1781 it was again reduced to five verses, and various alterations were made throughout which have been attributed to Cameron by some, and to Logan by others.

1745.

XXX.—1 JOHN iii. 1-4.

I.

**B**Ehold th' amazing Height of love  
the Father hath bestow'd  
On us, the sinful Sons of Men,  
to call us Sons of GOD!

II.

Conceal'd as yet this Honour lyes,  
by this dark world unknown;  
So the World knew not, when he came,  
GOD's everlasting SON.

III.

High is the Character we bear;  
but higher we shall rise:  
Tho' what we'll be in future Worlds  
is hid from mortal Eyes.

IV.

But this we know, our Souls shall then  
their GOD and SAVIOUR see;  
Unveil'd behold him, and transform'd  
unto his Likeness be.

V.

A Hope so great, and so divine,  
may Trials well endure;  
Refine the Soul from Sense and Sin,  
as CHRIST himself is pure.

WATTS.

BOOK I., HYMN 64.

*Adoption.* 1 JOHN iii. 1, etc., GAL. vi. 6.

I.

**B**Ehold what wond'rous grace  
The Father has bestow'd  
On Sinners of a mortal race,  
To call them sons of God!

II.

'Tis no surprising thing,  
That we should be unknown:  
The Jewish world knew not their King,  
God's everlasting Son.

III.

Nor doth it yet appear  
How great we must be made;  
But when we see our Saviour here,  
We shall be like our Head.

IV.

A hope so much divine  
May trials well endure,  
May purge our souls from sense and sin,  
As Christ the Lord is pure.

V.

If in my Father's love  
I share a filial part,  
Send down thy Spirit like a dove,  
To rest upon my heart:

VI.

We would no longer lye  
Like slaves beneath the throne;  
My faith shall *Abba, Father*, cry  
And thou the kindred own.

ANONYMOUS. This is the only paraphrase which has run the gauntlet of three editions and emerged unscathed, if we except the very slight alteration of *whilst* to *while* in ver. 3, line 3. Most Lists ascribe it to Watts, and the Rev. James Bonar, in his "Notes" to "The Free Church Hymn Book," says, "Perhaps suggested by a portion of John Mason's 'Song of Praise' (see p. 186)—

To him that lov'd us from himself,

1781.

LXIV.—REV. i. 5-9.

I.

TO him that lov'd the souls of men,  
and wash'd us in his blood,  
To royal honours rais'd our head,  
and made us priests to God ;

II.

To him let ev'ry tongue be praise,  
and ev'ry heart be love !  
All grateful honours paid on earth,  
and nobler songs above !

III.

Behold, on flying clouds he comes !  
his saints shall bless the day ;  
While they that pierc'd him sadly mourn  
in anguish and dismay.

IV.

I am the First, and I the Last ;  
time centers all in me ;  
Th' Almighty God, who was, and is,  
and evermore shall be.

1751.

XLV.—REV. i. 5-9.

I.

TO him that lov'd the souls of men,  
and wash'd us in his blood ;  
To royal honours rais'd our head,  
and made us priests to God :

II.

To him let ev'ry tongue be praise,  
and ev'ry heart be love !  
All grateful honours paid on earth,  
and nobler songs above !

III.

Behold, on flying clouds he comes !  
his saints shall bless the day ;  
Whilst they that pierc'd him, sadly mourn  
in anguish and dismay.

IV.

I am the first, and I the last ;  
time centres all in me ;  
Th' almighty God, who was, and is,  
and evermore shall be !

1745.

XLV.—REV. i. 5-9.

I.

TO him that lov'd the Souls of Men  
and wash'd us in his Blood ;  
To royal Honours rais'd our Head,  
and made us Priests to GOD :

II.

To him let ev'ry Tongue be Praise,  
and ev'ry Heart be Love !  
All grateful Honours paid on Earth,  
and nobler Songs above !

III.

Behold, on flying Clouds he comes !  
his Saints shall bless the Day ;  
Whilst they that pierced him sadly mourn  
in Anguish and Dismay.

IV.

I am the First, and I the Last ;  
time centers all in me :  
Th' Almighty GOD, who was and is,  
and evermore shall be

through

Now to the Lord that makes us know,

by Isaac Watts : more probably taken immediately from Watts."

On comparison it will be seen that only one line of Watts has been adopted—line 1 of ver. 4 of Watts—and that other resemblances are very slight indeed.

## WATTS.

BOOK I., HYMN 61.

*Christ our High Priest and King ; and Christ coming to Judgment.* REV. i. 5, 6, 7.

## I.

NOW to the Lord, that makes us know  
The wonders of his dying love,  
Be humble honours paid below,  
And strains of nobler praise above.

## II.

'Twas he that cleans'd our foulest sins,  
And wash'd us in his richest blood ;  
'Tis he that makes us priests and kings,  
And brings us rebels near to God.

## III.

To Jesus, our atoning Priest,  
To Jesus our superior king,  
Be everlasting power confess'd  
And ev'ry tongue his glory sing.

## IV.

Behold, on flying clouds he comes,  
And ev'ry eye shall see him move ;  
Tho' with our sins we pierc'd him once ;  
Then he displays his pard'ning love.

## V.

The unbelieving world shall wail,  
While we rejoice to see the day.  
*Come, Lord ;* nor let thy promise fail,  
Nor let thy chariots long delay.

## REV. JOHN MASON, M.A.

From "*Spiritual Songs* or SONGS OF PRAISE  
to ALMIGHTY GOD," first published in 1683.

HYMN 41.

*A Song of Praise collected from the Doxologies in the Revelation of St John.*

## I.

Rev. i. 5. TO Him that lov'd us from Himself,  
And dy'd to do us good,  
And washed us from our Scarlet Sins  
In his own purest Blood,  
6. And made us Kings and Priests to God,  
His Father infinite,  
To him Eternal Glory be,  
And Everlasting Might.

## II.

v. 12. The Lamb is worthy that was slain,  
To have all Power and Wealth :  
All Honour, Glory, Wisdom, Strength,  
Thanks for his saving Health.  
v. 13. Thanks, Honour, Glory, Power to him  
That on the Throne doth sit,  
And to the Lamb forever, and  
Forever ; so be it.

## III.

vii. 9. Thousands of Thousands of the Saints  
Which stand before their King  
With shining Robes and spreading Palms  
Loud *Hallelujahs* sing.  
10. Ascribe Salvation to our God  
Who sits upon the Throne ;  
And to the Lamb, the glorious Lamb,  
Ascribe Salvation.

## IV.

11, 12. *Amen, Amen,* the Angels cry,  
Salvation is his due  
And he through all Eternity  
His Praises will renew.  
Thanks, Glory, Blessing, Wisdom, Might,  
Honour and Power, then  
Be to our God for evermore,  
For evermore. *Amen.*

ISAAC WATTS, D.D. *Hymns 1 and 62, Book I.*—In the incorporation of these hymns into one paraphrase it is wonderful how few changes were made. These will be found in the 5th, 9th, and intervening

## 1781.

## LXV.—REV. v. 6 to the end.

## I.

BEhold the glories of the Lamb  
amidst his Father's throne;  
Prepare new honours for his name,  
and songs before unknown.

## II.

Lo! elders worship at his feet;  
the church adores around,  
With vials full of odours rich,  
and harps of sweetest sound.

## III.

These odours are the pray'rs of saints,  
these sounds the hymns they raise;  
God bends his ear to their requests,  
he loves to hear their praise.

## IV.

Who shall the Father's record search,  
and hidden things reveal?  
Behold, the Son that record takes,  
and opens ev'ry seal!

## V.

Hark, how th' adoring hosts above  
with songs surround the throne;  
Ten thousand thousand are their tongues;  
but all their hearts are one.

## VI.

Worthy the Lamb that died, they cry,  
to be exalted thus;  
Worthy the Lamb, let us reply,  
for he was slain for us.

## VII.

To him be pow'r divine ascrib'd,  
and endless blessings paid;  
Salvation, glory, joy, remain  
for ever on his head!

## VIII.

Thou hast redeem'd us with thy blood  
and set the pris'ners free;  
Thou mad'st us kings and priests to God,  
and we shall reign with thee.

## IX.

From every kindred, every tongue,  
thou brought'st thy chosen race;  
And distant lands and isles have shar'd  
the riches of thy grace.

## X.

Let all that dwell above the sky,  
or on the earth below,  
With fields, and floods, and ocean's shores,  
to thee their homage show.

## XI.

To him who sits upon the throne,  
the God whom we adore,  
And to the Lamb that once was slain,  
be glory evermore.

\* 1754 and some other editions read *sacred*.

† 1754 and some other editions retain *brought*.

‡ See Minutes of Presbytery of Edinburgh, 3rd April 1746, and 27th January 1748.

## 1751.

## IX.—REV. v. 6–14.

## I.

BEhold the glories of the Lamb,  
amidst his Father's throne:  
Prepare new honours for his name,  
and songs before unknown.

## II.

Let elders worship at his feet;  
the church adore around:  
With vials full of odours sweet,  
and harps of sweeter sound.

## III.

Those are the prayers of the saints;  
and these the hymns they raise:  
Jesus is kind to our complaints;  
he loves to hear our praise.

## IV.

Eternal Father! who shall look  
into thy secret \* will?  
Who but the Son should take that book  
and open every seal?

## V.

Now to the Lamb, that once was slain,  
be endless blessings paid:  
Salvation, glory, joy, remain  
for ever on thy head!

## VI.

From every kindred, every tongue  
thou brought'st thy chosen race: †  
And distant lands and isles have felt  
the riches of thy grace.

## VII.

Thou hast redeem'd us with thy blood,  
hast set the pris'ners free;  
Hast made us kings and priests to God;  
and we shall reign with thee.

## VIII.

Hark! how th' adoring hosts above  
with songs surround the throne:  
Ten thousand thousand are their tongues  
but all their hearts are one.

## IX.

Worthy the Lamb that dy'd, they cry,  
to be exalted thus!  
Worthy the Lamb! let us reply,  
for he was slain for us.

## X.

Jesus is worthy to receive  
honour and pow'r divine:  
And blessings, more than we can give,  
O Lord! be ever thine. ‡

## XI.

Let all that dwell above the sky,  
let air, and earth, and seas,  
Conspire to lift thy glories high,  
and speak thine endless praise!

## XII.

The whole creation join in one,  
to bless the sacred name  
Of him that sits upon the throne,  
and to adore the Lamb!



verses of the paraphrase of 1745. 1751 remained unchanged, an alternative reading being sometimes found, as noted in the text, in ver. 4. A large number of alterations were made for 1781, which have been usually attributed to Cameron.

1745.	WATTS.	WATTS.
IX.—REV. v. 6–14.	BOOK I., HYMN I.	BOOK I., HYMN 62.
<p>I.  <b>B</b>Ehold the Glories of the LAMB,  amidst his Father's Throne:  Prepare new Honours for his Name,  and songs before unknown.</p>	<p><i>A new Song to the Lamb that was slain.</i> REV. v. 6, 8, 9, 10, 12.</p>	<p><i>Christ Jesus the Lamb of God worshipped by all the Creation.</i></p>
<p>II.  Let Elders worship at his Feet;  the Church adore around:  With Vials full of Odours sweet,  and Harps of sweeter Sound.</p>	<p>I.  <b>B</b>EHOLD the glories of the Lamb  Amidst his Father's throne:  Prepare new honours for his name,  And songs before unknown.</p>	<p>I.  <b>C</b>OME let us join our cheerful songs  With angels round the throne,  Ten thousand thousand are their tongues,  But all their joys are one.</p>
<p>III.  Those are the Prayers of the Saints;  and these the Hymns they raise:  Jesus is kind to our Complaints;  he loves to hear our Praise.</p>	<p>II.  Let elders worship at his feet,  The church adore around,  With vials full of odours sweet,  And harps of sweeter sound.</p>	<p>II.  " Worthy the Lamb that dy'd," they cry,  " To be exalted thus:"  " Worthy the Lamb," our lips reply,  For he was slain for us.</p>
<p>IV.  Eternal FATHER! who shall look  into thy secret Will?  Who, but the Son, should take that Book,  and open every Seal?</p>	<p>III.  Those are the prayers of the saints,  And these the hymns they raise:  Jesus is kind to our complaints,  He loves to hear our praise.</p>	<p>III.  Jesus is worthy to receive  Honour and pow'r divine;  And blessings more than we can give,  Be, Lord, for ever thine.</p>
<p>V.  Now to the LAMB, that once was slain,  be endless Blessings paid:  Salvation, Glory, Joy, remain  for ever on thy Head!</p>	<p>IV.  Eternal Father, who shall look  Into thy secret will?  Who but the Sou should take that book,  And open every seal?</p>	<p>IV.  Let all that dwell above the sky,  And air, and earth, and seas,  Conspire to lift thy glories high,  And speak thine endless praise.</p>
<p>VI.  From every Kindred, every Tongue,  thou brought thy chosen Race:  And distant Lands and Isles have felt  the Riches of thy Grace.</p>	<p>V.  He shall fulfil thy great decrees,  The Son deserves it well,  Lo, in his hand the sov'reign keys  Of heav'n, and death, and hell!</p>	<p>V.  The whole creation join in one,  To bless the sacred name  Of him that sits upon the throne,  And to adore the Lamb.</p>
<p>VII.  Thou hast redeem'd us with thy Blood;  hast set the Pris'ners free;  Hast made us Kings and Priests to God;  and we shall reign with thee.</p>	<p>VI.  Now to the Lamb that once was slain,  Be endless blessings paid;  Salvation, glory, joy remain  For ever on thy head.</p>	
<p>VIII.  Hark! how the adoring Hosts above  with Songs surround the Throne:  Ten thousand thousand are their Tongues,  but all their Hearts are one.</p>	<p>VII.  Thou hast redeem'd our souls with blood,  Hast set the pris'ners free,  Hast made us kings and priests to God,  And we shall reign with thee.</p>	
<p>IX.  Worthy the LAMB that dy'd, they cry,  to be exalted thus!  Worthy the LAMB! let us reply,  for he was slain for us.</p>	<p>VIII.  The worlds of nature and of grace  Are put beneath thy power;  Then shorten these delaying days,  And bring the promis'd hour.</p>	
<p>X.  JESUS is worthy to receive  honour and Pow'r divine:  And Blessings, more than we can give,  be, LORD! for ever thine.</p>		
<p>XI.  Let all that dwell above the Sky,  let Air, and Earth, and Seas,  Conspire to lift thy Glories high,  and speak thine endless Praise!</p>		
<p>XII.  The whole Creation join in one,  to bless the sacred Name,  Of him that sits upon the Throne,  and to adore the LAMB!</p>		

Partly ISAAC WATTS, D.D., *Hymn 41, Book I.*, partly ANONYMOUS. As this paraphrase appeared in 1745 it consisted of—(1) Two verses—the first and last, and two lines—the first half of ver. 3 with one verbal alteration, taken from Watts; and (2) Three verses and a half of original composition by some

1781.

LXVI.—REV. vii. 13, to the end.

I.

HOW bright these glorious spirits shine!  
whence all their white array?  
How came they to the blissful seats  
of everlasting day?

II.

Lo! these are they from sufferings great  
who came to realms of light,  
And in the blood of Christ have wash'd  
those robes which shine so bright.

III.

Now, with triumphal palms, they stand  
before the throne on high,  
And serve the God they love, amidst  
the glories of the sky.

IV.

His presence fills each heart with joy,  
tunes every mouth to sing;  
By day, by night, the sacred courts  
with glad hosannahs ring.

V.

Hunger and thirst are felt no more,  
nor suns with scorching ray;  
God is their sun, whose cheering beams  
diffuse eternal day.

VI.

The Lamb which dwells amidst the throne  
shall o'er them still preside;  
Feed them with nourishment divine,  
and all their footsteps guide.

VII.

'Mong pastures green he'll lead his flock,  
where living streams appear;  
And God the Lord from every eye  
shall wipe off every tear.

1751.

XLIII.—REV. vii. 13-17.

I.

THESE glorious minds how bright they shine,  
whence all their white array?  
How came they to the happy seats  
of everlasting day?

II.

Lo! these are they, to endless joy,  
from sufferings great who came,  
And wash'd their raiment white in blood,  
the blood of Christ the Lamb.

III.

Now they approach a holy God,  
and bow before his throne,  
With hearts enlarged to serve him still,  
and make his glory known.

IV.

His presence fills each heart with joy,  
tunes ev'ry mouth to sing;  
By day, by night, the bless'd abodes  
with glad hosannas ring.

V.

Hunger and thirst are felt no more,  
nor suns with scorching ray:  
God is their sun, whose cheering beams  
diffuse eternal day.

VI.

The Lamb shall lead his heav'nly flock  
where living fountains rise;  
And love divine shall wipe away  
the sorrows off\* their eyes.

\* This is evidently a misprint in Robertson's edition of 1776. Other editions read *of*.

author now unknown. The hymn has been very variously attributed to *Watts*, to *Watts altered* *Cameron*, to *Watts, enlarged and almost completely changed by Cameron*, and last of all to *Cameron* himself. As will be seen by comparison, the 1745 paraphrase remained unchanged, with the exception of ver. 2, in 1751; but the whole was recast for 1781, and this was probably the work of *Cameron*.

## 1745.

XLIII.—REV. vii. 13–17.

I.

THESE glorious Minds how bright they shine!  
Whence all their white Array?  
How came they to the happy Seats  
of everlasting Day?

II.

Lo! these are they, to endless Joy,  
from Suffrings great who came,  
And washed their Raiment in the Blood,  
of CHRIST, the dying LAMB.

III.

Now they approach a holy GOD  
and bow before his Throne;  
With Hearts enlarg'd to serve him still,  
and make his Glory known.

IV.

His Presence fills each Heart with Joy  
tunes ev'ry Mouth to sing;  
By Day, by Night, the bless'd Abodes  
with glad Hosannas ring.

V.

Hunger and Thirst are felt no more,  
nor Suns with scorching Ray:  
GOD is their Sun whose chearing Beams  
diffuse eternal Day.

VI.

The LAMB shall lead his heavenly Flock  
where living Fountains rise;  
And Love divine shall wipe away  
the Sorrows of their Eyes.

## WATTS.

BOOK I., HYMN 41.

*The same (i.e. as Hymn 40. The business and blessedness of glorified Saints): Or, The Martyrs glorified. REV. vii. 13, etc.*

I.

THESE glorious minds, how bright they shine!  
“Whence all their white array?  
“How came they to the happy seats  
“Of everlasting day?”

II.

From tort'ring pains to endless joys,  
On fiery wheels they rode,  
And strangely wash'd their raiment white  
In Jesus' dying blood.

III.

Now they approach a spotless God,  
And bow before his throne;  
Their warbling harps, and sacred songs,  
Adore the holy One.

IV.

The unveil'd glories of his face  
Amongst his saints reside,  
While the rich treasure of his grace  
Sees all their wants supply'd.

V.

Tormenting thirst shall leave their souls,  
And hunger flee as fast;  
The fruit of life's immortal tree  
Shall be their sweet repast.

VI.

The Lamb shall lead his heavenly flock  
Where living fountains rise,  
And love divine shall wipe away  
The sorrows of their eyes.

ISAAC WATTS, D.D. *Hymns 21 and 45, Book I.* In the incorporation of these two hymns into one paraphrase some ingenuity has been displayed. The first five and the sixth verses of Watts' Hymn 21 became respectively, with alterations on vers. 2, 4, and 5, the first five and last verses of 1745: of Watts' Hymn 45, vers. 2 to 7 inclusive, with one alteration in ver. 3, and a change in the grammar of

1781.

LXVII.—REV. XXI. 1-9.

I.  
**L**O! what a glorious sight appears  
 to our admiring eyes!  
 The former seas have pass'd away,  
 the former earth and skies.

II.  
 From heav'n the new Jerus'lem comes,  
 all worthy of its Lord;  
 See all things now at last renew'd,  
 and paradise restor'd!

III.  
 Attending angels shout for joy,  
 and the bright armies sing;  
 Mortals! behold the sacred seat  
 of your descending King!

IV.  
 The God of glory down to men  
 removes his bless'd abode;  
 He dwells with men; his people they,  
 and he his people's God.

V.  
 His gracious hand shall wipe the tears  
 from every weeping eye;  
 And pains and groans, and griefs and fears,  
 and death itself, shall die.

VI.  
 Behold, I change all human things!  
 saith he, whose words are true;  
 Lo! what was old is past away,  
 and all things are made new!

VII.  
 I am the First, and I the Last,  
 through endless years the same;  
 I AM, is my memorial still,  
 and my eternal name.

VIII.  
 Ho, ye that thirst! to you my grace  
 shall hidden streams disclose,  
 And open full the sacred spring  
 whence life for ever flows.

IX.  
 Bless'd is the man that overcomes;  
 I'll own him for a son;  
 A rich inheritance rewards  
 the conquests he hath won.

X.  
 But bloody hands, and hearts unclean,  
 and all the lying race,  
 The faithless, and the scoffing crew,  
 who spurn at offer'd grace,

XI.  
 They, seiz'd by justice, shall be doom'd  
 in dark abyss to lie;  
 And in the fiery burning lake  
 the second death shall die.

XII.  
 O may we stand before the Lamb,  
 when earth and seas are fled,  
 And hear the Judge pronounce our name,  
 with blessings on our head!

1751.

XXXVIII.—REV. XXI. 1-9.

I.  
**L**O, what a glorious sight appears  
 to our believing eyes!  
 The earth and seas are pass'd away;  
 and the old rolling skies.

II.  
 From heav'n the new Jerus'lem comes,  
 all worthy of its Lord:  
 See, all things now at last renew'd  
 and paradise restor'd.

III.  
 Attending angels shout for joy,  
 and the bright armies sing:  
 Mortals! behold the sacred seat  
 of your descending King.\*

IV.  
 The God of glory down to men  
 removes his bless'd abode:  
 He dwells with men; his people they  
 and he his people's God.

V.  
 His gracious hand shall wipe the tears †  
 from ev'ry weeping eye;  
 And pains, and groans, and griefs, and fears,  
 and death itself shall die.

VI.  
 Behold, I change all human things!  
 thus speaks th' eternal One;  
 The world shall vanish from its place,  
 and time shall cease to run.

VII.  
 I am the first, and I the last,  
 through endless years the same;  
 I AM, is my memorial still,  
 and my eternal name.

VIII.  
 Such favours as a God can give  
 my royal grace bestows;  
 Ho! ye that thirst, come taste the stream  
 where life and pleasure flows.

IX.  
 The saint that triumphs o'er his sins,  
 I'll own him for a son;  
 The whole creation shall reward  
 the conquests he has won.

X.  
 But bloody hands and hearts unclean,  
 and all the lying race;  
 The faithless and the scoffing crew,  
 that spurn at offer'd grace;

XI.  
 They shall be taken from my sight,  
 bound fast in iron chains;  
 And headlong plung'd into the lake  
 where fire and darkness reigns.

XII.  
 O may I stand before the Lamb,  
 when earth and seas are fled!  
 And hear the judge pronounce my name,  
 with blessings on my head!

XIII.  
 How long, dear Saviour, O how long  
 shall this bright hour delay?  
 Fly swifter round, ye wheels of time,  
 and bring the promis'd day.

\* 1754 and some other editions read "our descending King."

† 1754 and some other editions read "His gracious hands."

the last word of ver. 6, became vers. 7 to 12 of the 1745 paraphrase ; thus leaving one verse, No. 6, of the paraphrase as the original composition of the compiler. 1751 remained unchanged except that the rhyme of ver. 11 was restored. For 1781 vers. 2, 3, 4, 5, 7, and 10, were retained unchanged, alterations were made upon vers. 1 and 12, vers. 6, 8, 9, and 11 were rewritten, and the last verse omitted. These changes for 1781 have been attributed to Cameron.

1745.	WATTS.	WATTS.
XXXVIII.—REV. xxi. 1-9.	BOOK I., HYMN 21.	BOOK I., HYMN 45.
<p>I.  <b>L</b>O, what a glorious Sight appears  to our believing Eyes ;  The Earth and Seas are pass'd away,  and the old rolling Skies.</p>	<p><i>A vision of the kingdom of Christ  among men.</i> REV. xxi. 1, 2, 3, 4.</p>	<p><i>The last Judgment.</i> REV.  xx. 5, 6, 7, 8.</p>
<p>II.  From Heav'n the new <i>Jerus'lem</i> comes,  all worthy of its LORD :  See, all Things now at last renew'd,  and PARADISE restor'd.</p>	<p>I.  <b>L</b>O, what a glorious sight appears  To our believing eyes !  The earth and seas are pass'd away  And the old rolling skies.</p>	<p>I.  <b>S</b>EE where the great incarnate God  Fills a majestic throne,  While from the skies his awful voice  Bears the last judgment down.</p>
<p>III.  Attending Angels shout for Joy,  and the bright Armies sing,  Mortals ! behold the sacred Seat  of your descending King.</p>	<p>II.  From the third heav'n, where God resides,  That holy, happy place,  The New Jerusalem comes down,  Adorn'd with shining grace.</p>	<p>II.  " I am the first, and I the last,  " Through endless years the same ;  " I AM is my memorial still,  " And my eternal name.</p>
<p>IV.  The GOD of Glory, down to Men,  removes his bless'd Abode :  He dwells with Men ; his People they,  and he his people's GOD.</p> <p>V.  His gracious Hand shall wipe the Tears  from ev'ry weeping Eye ;  And Pains, and Groans, and Griefs, and  Fears,  and Death itself, shall die.</p>	<p>III.  Attending angels shout for joy,  And the bright armies sing,  " Mortals behold the sacred seat  " Of your descending King.</p>	<p>III.  " Such favours as a God can give  " My royal grace bestows ;  " Ye thirsty souls, come taste the streams  " Where life and pleasure flows.</p>
<p>VI.  Behold, I change all human Things !  thus speaks th' eternal One :  The World shall vanish from its Place,  and Time shall cease to run.</p>	<p>IV.  " The God of glory down to men  " Removes his bless'd abode ;  " Men the dear objects of his grace,  " And he the loving God.</p>	<p>IV.  " The saint that triumphs o'er his sins  " I'll own him for a son ;  " The whole creation shall reward  " The conquests he has won.</p>
<p>VII.  I am the first, and I the last,  thro' endless Years the same ;  I AM is my Memorial still,  and my eternal Name.</p>	<p>V.  " His own soft hand shall wipe the tears  " From ev'ry weeping eye,  " And pains, and groans, and griefs, and  fears,  " And death itself shall die."</p>	<p>V.  " But bloody hands and hearts unclean,  " And all the lying race,  " The faithless and the scoffing crew,  " That spurn at offered grace ;</p>
<p>VIII.  Such Favours as a GOD can give,  my royal Grace bestows :  Ho ! ye that thirst, come taste the Stream  where Life and Pleasure flows.</p>	<p>VI.  How long, dear Saviour, O how long !  Shall this bright hour delay ?  Fly swifter round ye wheels of time,  And bring the welcome day.</p>	<p>VI.  " They shall be taken from my sight,  " Bound fast in iron chains,  " And headlong plung'd into the lake  " Where fire and darkness reigns."</p>
<p>IX.  The Saint that triumphs o'er his Sins,  I'll own him for a Son ;  The whole Creation shall reward  the Conquests he has won.</p>	<p>XI.  They shall be taken from my sight,  bound fast in iron Chains ;  And headlong plung'd into the Lake  where Fire and Darkness reign.</p>	<p>VII.  O may I stand before the Lamb,  When earth and seas are fled !  And hear the Judge pronounce my name  With blessings on my head.</p>
<p>X.  But bloody Hands, and Hearts unclean,  and all the lying Race ;  The faithless and the scoffing Crew,  that spurn at offer'd Grace ;</p>	<p>XII.  O may I stand before the LAMB,  when Earth and Seas are fled !  And hear the Judge pronounce my Name,  with Blessings on my Head !</p>	<p>VIII.  May I with those for ever dwell,  Who here were my delight,  While sinners banish'd down to hell,  No more offend my sight.</p>
<p>XI.  They shall be taken from my sight,  bound fast in iron Chains ;  And headlong plung'd into the Lake  where Fire and Darkness reign.</p>	<p>XII.  O may I stand before the LAMB,  when Earth and Seas are fled !  And hear the Judge pronounce my Name,  with Blessings on my Head !</p>	<p>XIII.  How long, dear SAVIOUR, O how long,  shall this bright Hour Delay ?  Fly swifter round, ye Wheels of Time,  and bring the promis'd Day !</p>

JOSEPH ADDISON. This hymn first appeared at the end of an article in the "Spectator" for 9th August, 1712, "On gratitude to the Deity for his favours." Verse 11 was slightly altered, and one or two other very slight verbal changes made, when the hymn was inserted at the end of the 1781 paraphrases.

1781.

## HYMN I.

I.  
**W**hen all thy mercies, O my God!  
 my rising soul surveys,  
 Transported with the view, I'm lost  
 in wonder, love, and praise.

II.  
 O how shall words, with equal warmth,  
 the gratitude declare  
 That grows within my ravish'd heart!  
 but Thou canst read it there.

III.  
 Thy providence my life sustain'd,  
 and all my wants redrest,  
 When in the silent womb I lay,  
 and hung upon the breast.

IV.  
 To all my weak complaints and cries  
 thy mercy lent an ear,  
 Ere yet my feeble thoughts had learn'd  
 to form themselves in pray'r.

V.  
 Unnumber'd comforts to my soul  
 thy tender care bestow'd,  
 Before my infant heart conceiv'd  
 from whom these comforts flow'd.

VI.  
 When in the slipp'ry paths of youth  
 with heedless steps I ran,  
 Thine arm unseen convey'd me safe,  
 and led me up to man:

VII.  
 Through hidden dangers, toils, and deaths,  
 it gently clear'd my way;  
 And thro' the pleasing snares of vice,  
 more to be fear'd than they.

VIII.  
 When worn with sickness, oft hast thou  
 with health renew'd my face;  
 And when in sins and sorrows sunk,  
 reviv'd my soul with grace.

IX.  
 Thy bounteous hand with worldly bliss  
 hath made my cup run o'er;  
 And in a kind and faithful friend  
 hath doubled all my store.

X.  
 Ten thousand thousand precious gifts  
 my daily thanks employ;  
 Nor is the least a cheerful heart  
 that tastes these gifts with joy.

XI.  
 Through every period of my life  
 thy goodness I'll proclaim;  
 And after death, in distant worlds,  
 resume the glorious theme.

XII.  
 When nature fails, and day and night  
 divide thy works no more,  
 My ever grateful heart, O Lord,  
 thy mercy shall adore.

XIII.  
 Through all eternity, to thee  
 a joyful song I'll raise;  
 For, oh! eternity's too short  
 to utter all thy praise.

"Spectator," No. 453, Saturday, August 9th, 1712.

I.  
**W**hen all thy mercies, O my God,  
 My rising soul surveys,  
 Transported with the view, I'm lost  
 In wonder, love, and praise:

II.  
 O how shall words with equal warmth,  
 The gratitude declare,  
 That glows within my ravish'd heart?  
 But thou canst read it there.

III.  
 Thy providence my life sustain'd,  
 And all my wants redrest,  
 When in the silent womb I lay,  
 And hung upon the breast.

IV.  
 To all my weak complaints and cries,  
 Thy mercy lent an ear,  
 Ere yet my feeble thoughts had learnt,  
 To form themselves in pray'r.

V.  
 Unnumber'd comforts to my soul  
 Thy tender care bestow'd,  
 Before my infant heart conceiv'd  
 From whom those comforts flow'd.

VI.  
 When in the slipp'ry paths of youth  
 With heedless steps I ran,  
 Thine arm unseen, convey'd me safe  
 And led me up to man.

VII.  
 Thro' hidden dangers, toils, and deaths,  
 It gently clear'd my way,  
 And thro' the pleasing snares of vice,  
 More to be fear'd than they.

VIII.  
 When worn with sickness, oft hast thou  
 With health renew'd my face;  
 And when in sins and sorrows sunk,  
 Reviv'd my soul with grace.

IX.  
 Thy bounteous hand with worldly bliss  
 Has made my cup run o'er;  
 And, in a kind and faithful friend,  
 Has doubled all my store.

X.  
 Ten thousand thousand precious gifts  
 My daily thanks employ;  
 Nor is the least a cheerful heart,  
 That tastes those gifts with joy.

XI.  
 Thro' ev'ry period of my life  
 Thy goodness I'll pursue;  
 And after death in distant worlds,  
 The glorious theme renew.

XII.  
 When nature fails, and day and night  
 Divide thy works no more,  
 My ever grateful heart, O Lord,  
 Thy mercy shall adore.

XIII.  
 Through all eternity to Thee  
 A joyful song I'll raise;  
 For, oh! eternity's too short  
 To utter all thy praise.

JOSEPH ADDISON. This hymn first appeared at the end of an article in the "Spectator" for 23rd August 1712, "On the means of confirming our faith." There are one or two slight verbal differences between the original and the hymn as published by the 1781 Paraphrase Committee.

1781.

## HYMN II.

## I.

THE spacious firmament on high,  
With all the blue ethereal sky,  
And spangl'd heav'ns, a shining frame,  
Their great Original proclaim.

## II.

Th' unwearied sun, from day to day,  
Does his Creator's pow'r display ;  
And publishes to ev'ry land  
The work of an almighty hand.

## III.

Soon as the ev'ning shades prevail,  
The moon takes up the wondrous tale,  
And nightly to the list'ning earth  
Repeats the story of her birth ;

## IV.

While all the stars that round her burn,  
And all the planets in their turn,  
Confirm the tidings as they roll,  
And spread the truth from pole to pole.

## V.

What though in solemn silence all  
Move round the dark terrestrial ball ?  
What though no real voice, nor sound,  
Amidst their radiant orbs be found ?

## VI.

In Reason's ear they all rejoice,  
And utter forth a glorious voice ;  
For ever singing as they shine,  
"The hand that made us, is divine."

"Spectator," No. 465, Saturday, August 23d, 1712.

## I.

THE spacious firmament on high  
With all the blue ethereal sky,  
And spangled heavens, a shining frame,  
Their great original proclaim :  
Th' unwearied sun, from day to day,  
Does his Creator's power display,  
And publishes to every land  
The work of an almighty hand.

## II.

Soon as the ev'ning shades prevail,  
The moon takes up the wondrous tale,  
And nightly to the list'ning earth  
Repeats the story of her birth :  
Whilst all the stars that round her burn,  
And all the planets in their turn,  
Confirm the tidings as they roll,  
And spread the truth from pole to pole.

## III.

What though, in solemn silence, all  
Move round the dark terrestrial ball ?  
What tho' nor real voice nor sound  
Amidst their radiant orbs be found ?  
In reason's ear they all rejoice,  
And utter forth a glorious voice,  
For ever singing, as they shine,  
"The hand that made us is divine."

JOSEPH ADDISON. This hymn first appeared in an article, "Thoughts on Sickness," in the "Spectator" for 18th October 1712. Vers. 4 and 6 were altered for 1781 probably by Cameron.

1781.

HYMN III.

I.

WHEN rising from the bed of death,  
o'erwhelmed with guilt and fear,  
I see my Maker face to face,  
O how shall I appear!

II.

If yet while pardon may be found,  
and mercy may be sought,  
My heart with inward horror shrinks,  
and trembles at the thought,

III.

When thou, O Lord! shalt stand disclos'd  
in majesty severe,  
And sit in judgment on my soul,  
O how shall I appear!

IV.

But thou hast told the troubled mind,  
who doth her sins lament,  
That timely grief for errors past  
shall future woe prevent.

V.

Then see the sorrows of my heart,  
ere yet it be too late;  
And hear my Saviour's dying groans,  
to give those sorrows weight.

VI.

For never shall my soul despair  
of mercy at thy throne,  
Who knows thine only Son has died,  
thy justice to atone.

"Spectator," No. 513, Saturday, October 18th, 1712.

I.

WHEN rising from the bed of death,  
O'erwhelm'd with guilt and fear,  
I see my Maker, face to face,  
O how shall I appear!

II.

If yet, while pardon may be found,  
And mercy may be sought,  
My heart with inward horror shrinks,  
And trembles at the thought;

III.

When thou, O Lord, shalt stand disclos'd  
In majesty severe,  
And sit in judgment on my soul,  
O how shall I appear!

IV.

But thou hast told the troubled mind,  
Who does her sins lament,  
The timely tribute of her tears  
Shall endless woe prevent.

V.

Then see the sorrows of my heart,  
Ere yet it be too late;  
And hear my Saviour's dying groans,  
To give those sorrows weight.

VI.

For never shall my soul despair  
Her pardon to procure  
Who knows thine only son has dy'd  
To make her pardon sure.



ISAAC WATTS, D.D. *Hymn 72, Book II.* A number of changes were made for 1781, probably by Cameron, and a doxology added. The doxology is one of those appended to the "New Version of the Psalms," by Tate and Brady, first published in 1696.

## 1781.

## HYMN IV.

I.  
**B**lest morning! whose first dawning rays  
 beheld the Son of God  
 Arise triumphant from the grave,  
 and leave his dark abode.

II.  
 Wrapt in the silence of the tomb  
 the great Redeemer lay,  
 Till the revolving skies had brought  
 the third, th' appointed day.

III.  
 Hell and the grave combin'd their force  
 to hold our Lord in vain ;  
 Sudden, the conqueror arose,  
 and burst their feeble chain.

IV.  
 To thy great name, Almighty Lord !  
 we sacred honours pay,  
 And loud hosannahs shall proclaim  
 the triumphs of the day.

V.  
 Salvation and immortal praise  
 to our victorious King !  
 Let heav'n and earth, and rocks and seas,  
 with glad hosannahs ring.

VI.  
 To Father, Son, and Holy Ghost,  
 the God whom we adore,  
 Be glory as it was, and is,  
 and shall be evermore.

## WATTS.

## BOOK II., HYMN 72.

*The Lord's day ; Or, The resurrection of Christ.*

I.  
**B**LESS'D morning, whose young dawning rays  
 Beheld our rising God ;  
 That saw him triumph o'er the dust  
 And leave his last abode ;

II.  
 In the cold prison of a tomb  
 The dead Redeemer lay,  
 Till the revolving skies had brought  
 The third, th' appointed day.

III.  
 Hell and the grave unite their force  
 To hold our God in vain ;  
 The sleeping Conqueror arose,  
 And burst their feeble chain.

IV.  
 To thy great name, almighty Lord,  
 These sacred hours we pay,  
 And loud *Hosannas* shall proclaim  
 The triumph of the day.

V.  
 Salvation and immortal praise  
 To our victorious King ;  
 Let heav'n and earth, and rocks and seas,  
 With glad *Hosannas* ring.

JOHN LOGAN. This hymn has no counterpart in Logan's volume.

## 1781.

## HYMN V.

I.  
**T**HE hour of my departure's come ;  
 I hear the voice that calls me home ;  
 At last, O Lord ! let trouble cease,  
 And let thy servant die in peace.

II.  
 The race appointed I have run ;  
 The combat's o'er, the prize is won ;  
 And now my witness is on high,  
 And now my record's in the sky.

III.  
 Not in mine innocence I trust ;  
 I bow before thee in the dust ;  
 And through my Saviour's blood alone  
 I look for mercy at thy throne.

IV.  
 I leave the world without a tear,  
 Save for the friends I held so dear ;  
 To heal their sorrows, Lord, descend,  
 And to the friendless prove a friend.

V.  
 I come, I come, at thy command,  
 I give my spirit to thy hand ;  
 Stretch forth thine everlasting arms,  
 And shield me in the last alarms !

VI.  
 The hour of my departure's come,  
 I hear the voice that calls me home ;  
 Now, O my God ! let trouble cease,  
 Now let thy servant die in peace.



## APPENDIX I.

### EXTRACT MINUTES OF THE GENERAL ASSEMBLY.

1741.—25th May, Sess. Ult.

The Committee for Overtures, transmitted an overture that it be Recommended to some fitt persons to turn some passages of the old and new Testament into metre to be used in the Churches as well as in private families and that they take the assistance of Learned Divines who have employed their time and pains on Subjects of that sort, The Assembly referr to their Commission to consider this Overture and Report their opinion to the next Assembly.

1742.—13th May, Sess. 7.

The following Overture was transmitted from the Committee for Overtures viz<sup>t</sup>. That the Assembly appoint a Committee of Ministers in and about Edinburgh to make a Collection of Translations into english Verse or Metre of Passages of the holy Scripture or Receive in Performances of that kind from any who shall transmit them and that the Presbytery of Dundee or Synod of Angus transmit to the Committee at Edinburgh what Collections they have made; or shall make, in order to be laid before an ensuing Assembly. The General Assembly having heard and considered the said Overture approved thereof and agreeable thereto Did nominate and appoint Masters James Nesbit, William Gusthart William Robertson Robert Kinloch, Professor Gowdie Frederick Carmichael, William MacGeorge Thomas Turnbull, Robert Blair, Principal Wishart, Robert Hamilton George Logan James Ballantyne, Professor Cuming, Alexander Webster, George Wishart, Robert Dalgleish, James Nasmith, and Mathew Mitchel, *Ministers*, Baillie Wilson Baillie Robert Baillie and Conveener Nesbit *Ruling Elders* as a Committee for the Purpose above mentioned and to Report to next General Assembly and in the meantime to take advice of the Commission and appoint the said Committee to meet in the Society Hall at Ten o'Clock, the Day after rising of this Assembly, and thereafter on the Teusday before each quarterly Meeting of the Commission with Power to them to meet at other Times and Places as they shall see Cause and that any three of them may proceed.

1744.—18th May, Friday, Sess. 10.

It being moved that the General Assembly one thousand seven hundred and fferty two had appointed a Committee to paraphrase or translate into verse passages of sacred writ or receive in performances of that kind from any that may offer them which Committee had made no Report and therefore the said appointment should be renewed, The Assembly agreed to the motion and appointed the Moderator with the same Persons named by the Assembly Jajvy & forty two viz<sup>t</sup>. Principal Wishart Professor Gowdie, Messrs. James Nesbit William Gusthart Professor Cumine William Robertson Robert Kinloch Robert Hamilton George Logan James Bannatyne, Alexander Webster and George Wishart Ministers of Edinburgh Frederick Carmichael William M'George Thomas Turnbull Robert Blair Robert Dalgleish James Nasmith, Mathew Mitchel and James Ogilvie Ministers. Baillie Wilson Baillie Robert Baillie and Conveener Nisbet Ruling Elders and

added to their number Principal Tullideph Masters Daniel M'Queen, Hugh Blair George Kay and Thomas Randal Ministers Lord Arnistoun Lord Drumore Mr. Solicitor Dundas and Mr. Charles Erskine, Ruling Elders as a Committee for the forsaid purposes & to report to the next General Assembly and in the meantime have appointed them to take advice of the Commission, and to have their meetings in the Society's Hall at Ten o'Clock forenoon, the first day after rising of this Assembly and upon the Tuesday before each quarterly meeting of the Commission with power to the said Committee to meet at other times and places as they shall see Cause, and that any three of them may proceed.

1745.—10th May, Sess. 2.

The Committee appointed by last and Preceding General Assemblies to paraphrase or translate into verse Passages of Sacred Writ Reported that in obedience to the Act of last Assembly they had several Meetings and had writ letters to all the Presbyteries to send up such Performances as Ministers in their Bounds could furnish proper for this Design. That a Sub-Committee of their number had met weekly since the Commission in November for receiving and considering any Translations that were laid before them and that there are now Versions of several Portions of Scripture prepared to be transmitted to the General Assembly for their Opinion. The General Assembly having heard the same Report they nominated the Moderator, Principal Chalmers Professor Lumsden Principal Campbel Professor Shaw Masters John Glen Robert Dalgleish William Smith David Duncan Robert Malcolm Edward Buncl William Paton Robert Thomson Robert Baird at Dunlop Andrew Orr Robert Drummond Harry Spens at Wemyss Alexander Stoddart George Ogilvie and James Jnnis Ministers Lord Napier Lord Arnistoun Mr. Solicitor, Mr. Patrick Boyle, Mr. Andrew M'Dowel and Mr. Boswel of Affleck Ruling Elders to revise the said Paraphrases and to meet with the large Committee appointed by last Assembly for that purpose to-morrow at Eight o'Clock of the Morning in the Society's Hall.

1745.—11th May, Sess. 3.

The Committee yesterday appointed to revise the Passages of Scripture translated into verse as prepared by a Committee of the last General Assembly reported that in obedience to the said Appointment they had read over all the Translations and Paraphrases that had been prepared by the former Committee, and judge them worthy of the Assembly's Consideration that they may be transmitted to the several Presbyteries in the Church to have their opinion upon the same in order to their being used in publick worship and that the Presbyteries Report their Opinion thereupon to the next General Assembly with Certification that such Presbyteries as shall not send up a Report shall be held as Approvers. The General Assembly having heard the said Report and it being moved that the Records be inspected for Precedents as to the Assembly's Authorising Performances of this kind to be used in Publick Worship The Assembly nominated Principal Chalmers Principal Tullideph Professor Gowdie and Mr. Edward Buncl Ministers Lord Arnistoun Mr. Solicitor and Mr. Andrew M'Dowel Ruling Elders as a Committee for that purpose and also to look into the Appointment made by the last and preceding Assemblies upon this subject.

1745.—17 May, Sess. 8.

The Committee named on Saturday last to inspect the Records for Precedents with respect to y<sup>e</sup> Assembly's authorising Translations or Paraphrases of Passages of Scripture to be used in publick worship, having pointed out the Acts fourth Assembly Jajvy<sup>c</sup> and six, Act sixteenth Assembly Jajvy<sup>c</sup> and Seven, Act fifteenth Assembly Jajvy<sup>c</sup> and Eight, with the appointment of the Assembly Jajvy<sup>c</sup> and fforty two, the same were read after which the Collection of Passages of Scripture translated into verse which had been prepared by the Committee named by last Assembly and revised by the Committee appointed by this Assembly on ffriday last was read over this day in the Assembly and after reasoning upon the manner of transmitting the same to Presbyteries the

Assembly appointed the Moderator, Principal Tullideph, Professor Shaw, Professor Gowdie, Professor Lumsden, Mr. John Adams and Principal Campbell, Ministers, Sir Archibald Grant, Mr. William Law and Mr. Albert Munro, Ruling Elders, as a Committee to prepare an Overture on the terms on which the said Collection may be transmitted and appoint them to meet at rising of the Assembly this Sederunt, and to appoint their own meetings thereafter.

1745.—18th May, Sess. 9.

The Committee named yesterday to prepare an Overture on the terms upon which the Collection of Passages of Scripture translated into verse may be transmitted to Presbyteries having reported their opinion in writing thereupon which was read and after some Ammendments was approved of as follows. "The General Assembly having had laid before them some pieces of Sacred Poesy under the title of *Translations of Scripture Passages* composed by private Persons, and tho the Assembly have not sufficient time to consider these Poems maturely so as to approve or disapprove of them, yet they judge the same may be printed and do remitt the consideration of them to the several Presbyteries in order to their transmitting their observations to the next General Assembly that they or any subsequent Assembly may give such orders about the whole affair as they shall judge for Edification and the Assembly appoint this their Resolution to be præfixt to the Impression.

1746.—22nd May, Sess. 9.

*Overture about the Psalmody.*

The General Assembly Considering that the several Presbyteries have not transmitted to this Assembly their observations upon some pieces of Sacred Poesy under the Title of Translations and Paraphrases of Several Passages of Sacred Scripture which had been remitted to their Consideration by the last General Assembly do therefore remit the same to the further Consideration of the Several Presbyteries that they may report their opinion thereof to the next General Assembly.

1747.—15th May, Sess. 8.

*Overture about the Psalmody.*

The following Overture with respect to the Translations and Paraphrases of several Pieces of Sacred Scripture was transmitted from the Committee for Overtures and agreed to by the Assembly, viz<sup>t</sup>. The General Assembly, Considering the Overture with respect to the Translations and Paraphrases of several Pieces of Sacred Scripture, did agree to appoint the Committee which formerly had this affair under Consideration to meet at the times in which they were in use to meet before, viz., in the Society Hall, upon Tuesday before each Quarterly meeting of the Commission, at ten o'Clock forenoon, & at other times and places as they see cause; and appoint that all instructions relating to it, that have been sent up to this Assembly, shall be laid before them; & that Presbyteries shall send up what further Instructions they think proper to the said Committee, who shall report the same, with their opinion, to the next Assembly.

1748.—21st May, Sess. 9.

Upon report of the committee for overtures, the General Assembly agreed to remit the Translations & Paraphrases of Passages of Sacred Scripture, with all the amendments offered thereupon, to the consideration of the Committee named by the last and preceding Assemblys for that End, & added Mr. George Blackwell to their number; which committee are hereby instructed to prepare a state of the whole, to be laid before the next General Assembly, and it is recommended to Presbyteries, or particular members, to have this matter under consideration, & correspond

thereanent with the committee, as they shall see cause. The Assembly appoints that the Remarks sent up at this time be put in the hands of the said committee.

1749.—19th May, Sess. 8.

The committee for overtures transmitted to the Assembly their opinion concerning the overture with respect to the Translations & Paraphrases of Sacred Scripture; and the Assembly considering that amendments have been proposed by several Presbyteries, but that by far the greatest part of them have as yet sent up no opinion; and it being represented, that, in the confusions of the late Rebellion, many Presbyteries had lost the copies which had been sent them, the General Assembly do again remit this matter to the committee named for the same purpose by preceding Assemblies; and do instruct them to consider the amendments which have been offered, and to admit such of them as they judge proper and material, and to cause print a new Impression of the collections so amended, and send Copies of the same to the several Presbyteries, who are hereby appointed to send up their opinion to the next General Assembly, and the Assembly appoints the Committee above named to have their first meeting on the first Tuesday of June next in the Society Hall at ten o'Clock forenoon.

1750.—21st May, post Meridiem, Sess. Ult.

The General Assembly finding that as the overture about the Psalmody has not been transmitted to Presbyteries, no Reports were sent up to this Assembly; but it being informed that it is now reprinted with Amendments at sight of the Committee of last Assembly The General Assembly do transmit the same as amended to the Several Presbyteries that they may report their opinion thereon to the next General Assembly.

1751.—20th May, Sess. Ult.

The General Assembly, finding that several of the Presbyteries have not sent up any opinion to this Assembly concerning the Psalmody, notwithstanding a new Edition, with amendments, of the Translations and Paraphrases of Sacred Scripture was transmitted to them, Do again transmit the same, requiring such Presbyteries as have hitherto been deficient to send up their opinions to the next Assembly; and, in the meantime, the Assembly recommends the said Psalmody to be used in private families, and that Presbyteries be careful to have a sufficient number of Copies of the s<sup>d</sup> last Edition thereof within their Bounds.

1752.—May 25th, Sess. ult.

[The overture with others was retransmitted to Presbyteries.]

1753.—June 4th, Sess. ult.

[The overture with others was retransmitted to Presbyteries.]

1755.—29th May, Sess. 7.

The Committee for Overtures transmitted to the Assembly an Account of the Returns from Presbyteries to Overtures Transmitted to them by preceeding Assemblies with the opinion of the Committee thereon which being read The Tenor thereof follows Viz<sup>t</sup>. The Committee for Instructions and Classing the overtures humbly represent to the Committee of Overtures that they have revised the answers transmitted from the Several Presbyteries of this Church for the several years from the Jaivij<sup>c</sup> & fourty nine to this year Jaivij<sup>c</sup> and fifty five Inclusive and have found

first as to the Overture concerning the Psalmody That there are ten Presbyteries for it, three for the design but with amendments, four for alterations & amendments Ten Presby<sup>rs</sup> that can give no Opinion and thirty two have given no Answers and seventeen Presbyteries against it.

The Committee for Overtures Transmitt the above report to the Generall Assembly with this Opinion That the Overtures therein mentioned together with that concerning Presbyteries neglecting to send up their Opinions be transmitted again to such Presbyteries as have given no Opinion upon them and they required to send up their Opinions to the next Generall Assembly, and that such Presbyteries as have given their Opinions upon them formerly be required to send up a new Extraet of the same. The General Assembly having heard the said Report and Opinion Approved thereof and ordered accordingly.

1775.—29th May, Sess. 4.

There was also Transmitted from the Committee for Overtures, an overture from the Synod of Glasgow and Air anent the Psalmody, The Tenor whereof follows "At Ayr, the Twelfth day of April one Thousand seven Hundred and Seventy-five, the Provinieial Synod of Glasgow and Ayr took into eonsideration, an Overture transmitted to them by their Committee the tenor whereof follows, viz. "That the Translations and Paraphrases of several passages in Saered Scripture eollected by order of former General Assemblies, and Reeommended by them to be used in families, as an Addition to the Psalmody should be again taken under the consideration of the General Assembly and whereas several Ministers and Congregations of this Church are desirous to have them used in publik worship, But would be glade to have the Permission of the General Assembly. The Synod humbly overture, That the General Assembly will allow such ministers as find it for the Edification of their Respective Congregations to use the above Translations and Paraphrases, or that the Venerable Assembly may take the proper Steps, whieh in their Wisdom they shall Judge to be necessary for Introdueing them into the Publik Worship." The Synod agreed to this overture, and appointed the same to be extracted and Transmitted to the Next General Assembly.—Extracted from the Register of the Synod of Glasgow and Ayr by (signed) Rob<sup>t</sup>. Row, Cl. Syn." Whieh overture being read, the Assembly Appointed the following Committee to take this Matter under Consideration, and to Report if Possible to this Assembly, if not, to be a Standing Committee, and to Report to the Ensuing Assembly, viz<sup>t</sup>. Doetor Patriek Cumming, Doetor Alex<sup>r</sup>. Webster, Principal Robertson Doetor Robert Finlay, Doetor Hugh Blair, Doetor Hary Spence, Doetor John Ogilvie, Mr. Thomas Linning, Mr. Andrew Hunter, Doetor Alex<sup>r</sup>. Carlyle, Doetor Joseph M'Cormiek, Mr. John Logan, Mr. James Brown, Mr. Samuel Martin, Mr. Robert Walker, Mr. James Campbell, Mr. John Gibson Ministers, John Home Esq<sup>r</sup>., Provost James Stoddart, Professor Andrew Dalzell, Mr. John M'Lauren Advocate, Mr. Robert Cullen Advocate, and Professor George Hill, Ruling Elders, and appointed them to meet at ten o'Clock on Wednesday next in this place. Mr. James Brown appointed Conveener of this Committee.

1776.—28th May, Sess. 5.

The Report of the Committee appointed by last Assembly to consider the Psalmody was given in and read the Tenor follows the Committee appointed by last General Assembly for improving and enlarging the Psalmody used in the Publik worships of this Church, Report to the Venerable Assembly, That in Discharge of the Trust Committed to them they have held sundry Meetings and did both by letters and Publik Advertisements invite the Assistance of all who wish the improvement of our present Psalmody. That in consequence of this they have received sundry pieces of Sacred Poetry which may be of use, and hope that if this Assembly shall be pleased to Continue the Committee and to empower them to make a Collection from Poems already

Published as well as from Manuscripts already Received, or which may hereafter be sent to them, they may be able against the next Assembly to produce such a Collection, as shall deserve the Approbation of that Venerable Court. Signed Ja<sup>s</sup> Brown, Conv<sup>r</sup>. of the Committee. The General Assembly continue the said Committee, and appointed Mr. James Brown one of the ministers of Edinburgh Conveener of the Committee.

## 1777.—30th May, Sess. 8.

The Report of the Committee to consider the Psalmody being called for, the same was given in and read over The Tenor whereof follows—The Committee anent the Psalmody Report to the Assembly That from a Great Number of Scripture Paraphrases and Translations, they have Selected such as seem most proper to be Adopted into the public Worship, That this Selection hath been under the particular Consideration of sundry Members of the Committee, but as yet others have had no opportunity of seeing it, It is therefore Moved to the Assembly That the Committee shall be Continued.—The General Assembly Continued said Committee and Added Dr. M<sup>r</sup> Knight thereto.

## 1778.—22nd May, Sess. 5.

The Report of the Committee on the Psalmody was given in and read, the tenor whereof follows,—“The Committee appointed by the General Assembly One thousand seven hundred and seventy Five and continued by the Assemblys one thousand seven hundred and seventy six and one thousand seven hundred and seventy seven to make such a collection of Poetical translations and Paraphrases from the sacred Scriptures as might tend to the Improvement of the Publick Psalmody. Report to the Venerable Assembly one thousand seven hundred and seventy eight That from a great many Paraphrases transmitted to them they had made a Large Selection of those which appeared to be best calculated to promote the end in View—That this Selection had been deliberately & Carefully examined by a considerable number of the Committee and in consequence of the Remarks made by the Members A New Selection has been made of such Paraphrases as have obtained the General Approbation of the Committee, and which is herewith produced. The Committee have small hope of making any very valuable Additions to the Selection now produced and leave it to the wisdom of the Assembly whether it is proper to direct this Selection to be printed and transmitted to Presbyteries for their Inspection or not and to give such Directions in relation to this Affair as shall seem meet (signed) James Brown, Conv<sup>r</sup>.”

The General Assembly renewed the Committee with power to print & transmitt to Presbyteries the Collection already made if they see Cause.

## 1779.—28th May, Sess. 8.

The Report of the Committee appointed by last Assembly on the Psalmody being given in and read, the Tenor whereof Follows,—The Committee appointed to prepare a Proper enlargement of the Public Psalmody Report to the Venerable Assembly—“That from the Poetical translations of Scripture sent to them they have made a selection of such as they Judged to be best Suited to Answer the end in view—That Altho’ this Selection may not be altogether unexceptionable either to enlarge or improve it further.

“The Committee leave it to the Wisdom of the Assembly whether it is proper to direct this Selection to be Printed and transmitted to Presbyteries, appointing them to report to the next Assembly their opinion as to the Property (*sic*) of Authorizing the use of this selection in the Public Worship of the Church, or to Continue the present Committee another Year in the hope of making additions to this Collection which may render it more competent.” (Signed) Jas. Brown Conv<sup>r</sup> Edin<sup>r</sup> 28 May 1778.—

The General Assembly renewed the said Committee.



1780.—1st June, Sess. 7.

The Report of the Committee appointed by last and former Assemblies on the Psalmody was produced and Read Bearing "That they have made considerable progress in the Business entrusted to their Care but as they have reason to expect that it will be in their Power to enlarge the Collection already made by new translations, and to make some Improvement upon those already transmitted if the Committee shall be continued another year Therefore it is humbly proposed to the venerable Assembly, that the Committee may be Continued and authorized to cause the Collection when completed to be printed and Copies thereof to be transmitted to each Presbytery for the Perusal of the Members that they make their own Observations thereupon and be the better able to Judge whether this Collection ought to be used in the Publick Worship of this Church and to this End Receive the Sanction of some future General Assembly." As the said Report signed by Mr James Brown their Conveener bears. Which being considered by the Assembly, They renewed the said Committee and recommended it to them to Continue their Diligence to Ripen the same against next Assembly and if possible to have a fair Copy of the Collection ready for the Review of said Assembly.

1780.—2d June, Sess. 8.

The General Assembly added to the Committee on the Psalmody the following Persons viz<sup>t</sup>. Doct<sup>r</sup> Grieve Mr. Robert Walker junr., Sir Harry Moncrieff, Mr John Kemp, Doct<sup>r</sup> Barclay Doct<sup>r</sup> Dick Ministers: John Dickson, Ja<sup>s</sup>. Colquhoun and Alexander Stevenson Esq<sup>rs</sup>. Elders.

1781.—26 May, Sess. 3d.

The Report of the Committee on the Psalmody was given in by Mr. James Brown Conveener Bearing that the Committee appointed by the last General Assembly to Revise and Enlarge the Collection of Translations and Paraphrases of Sacred Scripture Report that they have now prepared such a Collection of Sacred Poems as they think may be submitted to the Judgement of the Church. That to enable the Venerable Assembly to Judge of them they have been printed by order of the Committee and are ready to be delivered to the Members of Assembly by the Clerks of the Court. That if the Assembly would be pleased to reappoint this Committee along with a few of the Members of this Assembly to Revise this Collection and to Report their Opinion at a future diet of this Assembly the Committee flatter themselves the Assembly might then be enabled to come to a Resolution which would give general Satisfaction to the Church Which Report being considered by the Assembly they unanimously agreed thereto, Renewed the Committee and added thereto The Moderator Dr. Gillespie, Mr. William Burnside, Dumfries, Mr. Alexander Watt, Forres, Mr. Morrison at Canisbay, Professor Anderson Glasgow, Professor Richardson there, Mr. Wardie and Mr. William Peebles at Newton and Continued Mr. Brown Conveener.

1781.—1st June, Sess. 8.

*Interim Act anent the Psalmody.*

The Report of the Committee on the Psalmody was produced and Read Bearing "That the Committee appointed for Considering the Translations and Paraphrases of Sacred Scripture in verse which have been given in to this Assembly by a Committee appointed by a former Assembly for that Purpose—Having carefully perused and considered the same, It is their opinion, that Copies thereof should be transmitted to the several Presbyteries of the Church, in order that they may send up their Opinions concerning them to the Ensuing General Assembly —That the Venerable Assembly should in the meantime allow this Collection of Sacred Poems to be used in public Worship in Congregations where the Minister finds it for Edification That the

present Committee should be Reappointed with Powers to Consider and Judge of any Corrections or Amendments on this Collection that may be Suggested previous to the transmission of the same to Presbyteries and to Cause a proper number of Copies with such Corrections as they approve to be printed for the Consideration of Presbyteries and for public use. That the Assembly should direct the Expence already incurred by printing these Translations and Paraphrases for the Inspection of the Members of this Assembly to be defrayed from the Public Funds of the Church That to prevent this Collection from being carelessly and incorrectly printed by Printers not under the Controul of this Committee, The Assembly should direct the Printer for the Church, to Print and Publish the same for Sale, under the Direction of the Committee, and to enable him to sell the Copies at a moderate price, he should have an Exclusive priviledge of printing this Collection of Translations and Paraphrases for the term of Five years" As the signed Report signed by the Reverend Mr. James Brown Conveener of the Committee Bears. Which being considered by the General Assembly and they having deliberated thereupon, The Assembly appoints these Translations and Paraphrases to be transmitted to the Several Presbyteries of the church, in order that they may Report their Opinion concerning them to the ensuing General Assembly; and in the meantime, allows this Collection of sacred Poems to be used in Public worship in Congregations where the Minister finds it for Edification. The General Assembly Renews the appointment of their Committee, with powers to Judge of any Corrections or Alterations of these Poems that may be suggested previous to the transmission of the same, and with Directions to cause a proper number of Copies, with such Corrections as they approve, to be printed, for the Consideration of Presbyteries and for public Use. The General Assembly likewise ordains the Expence already incurred by printing this Collection for the Inspection of the Members of this Assembly to be defrayed from the Public funds of the Church. And in Order to prevent it from being printed in any careless or incorrect manner, they appoint the Printer of the Church, under the Direction of their Committee, to print and publish it for sale. And that he may be enabled to sell the copies at a moderate price they Grant to him the Exclusive priviledge of printing and publishing this Collection of Translations and Paraphrases for the Term of Five years.

1786.—26 May, Sess. 8.

The General Assembly had Transmitted to them by their Committee for Bills, a Petition for Mr James Dickson Printer for the Church Shewing That the Petitioner was very sensible of the favour done him by the Assembly Seventeen hundred and Eighty one in granting him the Sole Priviledge in Printing the Paraphrases and Translations of sacred Scripture for the space of five years for the just reasons mentioned in their Act of that date, to which he had strictly conformed, But as they were only beginning to be introduced into Churches in the Country, the Petitioner had not been able to avail himself of the intended favour. He therefore humbly begged that the venerable Assembly would extend that priviledge to nine years from this time (Signed) Ja<sup>s</sup> Dickson, which being Considered by the General Assembly, They unanimously Grant the desire thereof and Did and hereby Do Renew the Grant to Mr. Dickson of the Sole Right of Printing & Publishing the Translations and Paraphrases of holy Scripture for the space of nine years from this period.

1795.—29 May, Sess. 8.

There was given in and read a Petition for Mr. James Dickson Printer to the Church, The tenor whereof follows—"To the Venerable The General Assembly of the Church of Scotland. The Petition of James Dickson Printer to the Church of Scotland HUMBLY SHEWETH That your Petitioner was favoured with the exclusive priviledge of Printing the Paraphrases for the space of five years from the first of June 1781 in order to prevent them from being printed in a careless and incorrect manner, and also that the public might be served with

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them at a moderate price. The General Assembly were pleased in the year 1786 to renew the Grant for other Nine years, which are now nearly terminated. Your Petitioner entered the Paraphrases in Stationers Hall in conformity to the Act of Parliament, and as the General Assembly can under said Act extend it to other fourteen years, your Petitioner humbly Prays That the Venerable Assembly will be pleased to continue said Grant for the above mentioned periods—And your Petitioner shall ever pray (signed) Ja<sup>s</sup>. Dickson” WHICH Petition being considered by the Assembly they unanimously Granted the desire thereof and Did and hereby Do Renew the Grant in favour of Mr. Dickson, of the Sole right of Printing and Publishing the Translations and Paraphrases of Holy Scripture for fourteen years from the termination of their former Grant.

## APPENDIX II.

### EXTRACT MINUTES OF PRESBYTERIES.

#### Presbytery of Edinburgh.

31 JULY 1745—The late Assembly having transmitted to Presbyteries some Translations and Paraphrases of Several passages of Sacred Scripture, a printed Copy whereof now lyes on the Table, The Presbytery reecomend to the Brethren to peruse the same and report their Remarks thereupon to another meeting.

28 AUGUST 1745—Resolve that next Meeting the Presbytery will appoint a particular Diet for considering the Translations or Paraphrases of Passages of Sacred Scripture transmitted by the General Assembly to Presbyteries, meantime its recommended to Members to peruse the same by themselves and give in their Remarks to the Presbytery.

27 NOVEMBER 1745—Renews the recommendation to Members to peruse the Translations or Paraphrases of Passages of Saered Scripture transmitted by last General Assembly to Presbyteries.

11 DECEMBER 1745—Delays also what concerns the Translations or Paraphrases on Passages of Scripture transmitted by last Assembly to Presbyteries.

29 JANUARY 1746—Resolved that the Presbytery will meet at three o'Clock afternoon upon Wednesday next in the Society Hall and consider the Paraphrases on Passages of Scripture transmitted by last Assembly to Presbyteries.

26 FEBRUARY 1746—Resolved that the Presbytery will meet this Day three weeks at ten o'Clock forenoon in the Society Hall for considering the Paraphrases on Scripture Passages transmitted to Presbyteries by last General Assembly.

19 MARCH 1746—Upon reading the minutes of last ordinary Meeting with respect to the Psalmody the Presbytery agree that they will meet to-morrow Eight Days at four o'Clock in the afternoon in this place and every Thursday thereafter at the same hour untill they go through and make up their Report to the next General Assembly and its reecomended to members in the meantime to peruse the same.

27 MARCH 1746—The Presbytery proceeded to consider the Psalmody and agreed to read over severally first the Passages of Scripture and then the Translations and Paraphrases thereupon, And accordingly read over number first and agreed thereto with an Amendment in Line fourth of Stanza first and Line fourth of last Stanza. Read over Number Second and agreed thereto with this Observation that a Title be thereto præfixed viz. *The Song of Mary*. Read over Number Third and agreed thereto with the like Remark that a Title be thereto præfixed viz. *The Song of Simeon*. Read over Number fourth and agreed thereto with an Ammendment Line third of sixth Stanza viz<sup>t</sup>. *our Debts are all forgiv'n us now*, and Line third last Stanza viz. *And Heav'ns exalted Arches*

ring. Read over number fifth Sixth and Seventh severally with the Passages of Scripture and agreed thereto w<sup>t</sup>out any Ammendment Excepting line Second last Stanza of Number sixth to run thus *That Sin might be forgiv'n*. Adjourned till to-morrow at three o'Clock afternoon and Closed with Prayer.

3 APRIL 1746—The Presbytery met pursuant to Adjournment . . . . and being Constitute with Prayer they went upon Consideration of the Psalmody : And having read over Number Eighth the Presbytery propose the following Ammendment viz<sup>t</sup>. Stanza third Line third the word *full* in place of *made*. Stanza fourth Line third instead of *mean* the word *are* and in place of Stanza seventh the following

Let ffaith with humble Boldness then  
the Throne of Grace implore  
Mercy and Grace we shall obtain  
in the distressing Hour.

Number ninth being read over the same was approved of with this variation Stanza tenth line fourth *Lord be for ever thine* or *O Lord be ever thine*.

The Presbytery adjourn their meeting for further consideration of the Psalmody to ffriday come Sev'nnight.

11 APRIL 1746—Some time being spent in Prayer and Singing of Psalms, the Presbytery ffinding that many Members are now absent agreed not to proceed upon the Psalmody at this meeting but to meet again this Day Sev'nnight at four o'Clock Afternoon for prayer & thereafter to go upon Considering the Psalmody.

18th APRIL 1746—Spent some time in Prayer and Singing of Psalms ; but by reason of the few members present delayed proceeding upon the Psalmody.

30 APRIL 1746—The Presbytery finding that they cannot overtake what remains unconsidered by them of the Psalmody agreed to report to the Assembly that they had so far proceeded there-upon and offered the Ammendments mentioned in former Minutes.

26 NOVEMBER 1746—The Presbytery resolve that they will meet in this place against this Day fifteen Days at Eleven o'Clock forenoon to consider the several Overtures transmitted to Presbyteries by last General Assembly.

9 DECEMBER 1746—The Overture about the Psalmody being read the Presbytery agreed to nominate the Reverend Mr. Hugh Blair, Principal Wishart, Professor Gowdie, Professor Cuming, Mr. Hepburn, Mr. Lindsay, Mr. Nisbet and Mr. Robert Walker, Ministers, as a Committee to consider the Translations already made and report their opinion to the Presbytery thereupon.<sup>1</sup>

4th MAY 1747—The Presbytery considering that they have not gone through the whole of the Psalmody agreed to Overture the next General Assembly that they cause transmit the same to the several Presbyterys for their opinion to be sent up to the Subsequent Assembly Certifying such Presbyteries as do not send up their opinion will be held as acquiescing therein.

29th JULY 1747—*A letter was read from the Moderator of last General Assembly recommending* The taking timeously under consideration the Overtures of the said last Assembly viz. . . . . about the Psalmody . . . . . The Presbytery remitted the said letter to the consideration of the Committee for difficult Cases.

26 AUGUST 1747—There having been no Meeting of the Committee for Difficult cases, for

<sup>1</sup> Probably the Amendments proposed in following minutes were the result of this Committee's labours, and it may be surmised that Mr. Hugh Blair was the Convener, or at least the active Member of the Committee.

considering the particulars in the General Assembly's Letter The Presbytery appoint them to meet this Day fourteen Days at three o'Clock afternoon in the Society's Hall for that purpose.<sup>1</sup>

2 DECEMBER 1747—Resolved that the Presbytery will meet this Day three weeks at Eleven o'Clock forenoon in the Hall of the Trustees of the fund for Widows in order to consider the Overtures transmitted by last General Assembly to Presbyterys and the officers are appointed to advertise all the Members to attend.

23 DECEMBER 1747—The Overture relating to the Psalmody with the Recommendation of last Assembly to Presbyterys thereanent being read It is resolved that the Presbytery meet in the Society Hall upon the penult Wednesday of January next at Eleven o'Clock forenoon to consider what may be proper for them to do thereupon and meantime recommend to the Brethren carefully to peruse the same.

27 JANUARY 1748—The Presbytery proceeded to consider the Psalmody and finding they had formerly gone thro' the same from the beginning till number Ninth they caused that number to be read over and agreed thereto with the proposed Ammendments following viz. Stanza tenth, Line fourth read *O Lord be ever thine* and having also caused to be read from said number Ninth to number twenty six agreed thereto with the following Ammendments viz. Number tenth, Stanza first, Line Second *Dwelst* for *Dwells*, and a Coma after *Heav'n*. Number Eleventh stanza twelfth, Line fourth *and God shall be unveil'd*; Number twelfth Stanza ninth, line third *then* for *now*, and Line fourth to run thus *how much should we regard*; Number thirteenth Stanza first, line second, *entr'd* for *crept*, Stanza Second line third, *lent us* for *borrow'd*. Number ffifteen Stanza second lines first and second to run thus—

Him God the ffather in my name  
Will send your Guide to be.

Number sixteen Stanza seventh line first to run thus *On Eagles wings they mount, they soar*, and line fourth, *They rise to Heav'n above* Number Eighteen being again read over Is remitted to Mr. Hugh Blair to consider the same and Report at another meeting. Number nineteenth being read was agreed to. Number twentyeth Stanza first to run thus

As when the Hebrew Prophet rais'd  
the brasen Serpent high.  
The wounded look't & streight were cur'd  
the People ceas'd to die.

Stanza second, line third, *So* for *But*; Number twenty one was remitted to Mr. Hugh Blair, Number twenty-second was agreed to; Number twenty third being read it was agreed to propose the following stanza to be insert immediately after the second viz.

Dost thou not know Self-blinded Man !  
His Goodness is design'd  
to move Repentance in thy Soul  
and melt thy harden'd Mind.

Stanza fifth line third *Th' Avenger* for *the Thund'rer*. Numbers twenty five and twenty six being severally read were agreed to.

Adjourned till the last Wednesday of february next at ten o'Clock forenoon and Resolved then first to call the Delinquents and thereafter proceed upon the Psalmody all which being publicly intimated this Sederunt was Closed with Prayer.

24 FEBRUARY 1748—The Presbytery delay the consideration of the remaining part of the Psalmody till their next Meeting.

<sup>1</sup> This Committee apparently never gave in any Report.

30 MARCH 1748—The Presbytery proceeded to consider the Psalmody and finding that they had formerly gone through the same to number twenty seventh They caused that number to be read and agreed to propose that the second Stanza run thus

Why bargain ye for Earthly Goods  
where fruitless is the Cost  
In vanity you waste your Days  
and all your Labours lost.

And that the third line of Stanza sixth run thus *Shall hasten to thy Call; and God.* Agreed to number twenty Eight, twenty nine, thirty and thirty one, and propose the following four Stanzas to be insert after number thirty one viz. *Another of the Same.*

1  
What tho' no flowers the fig tree Cloath  
tho' vines their ffruit deny  
The Labours of the Olive Fail  
And Fields no meat supply.

2  
Tho from the ffold, with sad Surprise  
my flocks cut off I see,  
Tho flamine pines in Empty stalls  
where Cattle used to be.

3  
Yet in the Lord will I be glade  
And Glory in his Love  
In him I'll joy who will the God  
of my Salvation prove.

4  
God is my strength, his Quick'ning Grace  
Swift as the Roe shall make  
My feet to run then give me Heav'n  
for my Redeemer's Sake.

Numbers thirty two, thirty three, thirty four, thirty five, thirty seven being severally read were agreed to with the following alteration of Stanza ninth number thirty seven viz.

Then, Chief o'er all his works below  
At last was Adam made;  
His maker's Image blest his Soul  
And Glory crown'd his Head.

Having caused to be read from number thirty seven to the End agreed thereto without any Ammendments.

27 APRIL 1748—The Presbytery called for the Report of Mr. Hugh Blair upon the parts of the Psalmody remitted to him to consider of, He gave in the same containing some Ammendments which were read and approved of as follows, viz. That the Second and fourth Stanzas of Number Eighteen run thus

2  
If he should scan my Words and Thoughts,  
With strict enquiring Eyes;  
Could I, for one of thousand ffaults,  
The least Exeuse devise ?

4  
He makes the Mountains feel his Wrath  
and their old Seats forsake;  
the trembling Earth deserts her place  
and all her Pillars shake.

And that the third Stanza of Number twenty first run thus

No Hope can on the Law be built  
of justifying Grace  
The Law, that shews the Sinner's Guilt,  
condemns him to his fface.

The Presbytery having gone thro' the whole Psalmody in obedience to the last Assembly's appointment Do unanimously Agree to offer it as their opinion to the next General Assembly that the same be approved of with the before mentioned Ammendments and that if the Assembly think proper it be recommended to Ministers and others to use the said Psalmody as well in private ffamilies as in Parish Churches.

[There is no further reference to the Paraphrases in the Presbytery's Minutes. The editions of 1751 and 1781 are unnoticed.]

### Presbytery of Peebles.

AUGUST 8th 1750—"This day was received a Copy of the Psalmody for the Presbytery's perusal."

APRIL 1st 1752—"This Day the Presbytery having Considered the Overtures transmitted to them by the last General Assembly, make the following Reports,

As to the first Overture anent the Psalmody, the Presbytery agree, that the Assembly Continue their Recommendation anent its being used in private Families, but that they should not as yet appoint it to be sung in Churches."

### Presbytery of Irvine.

10th SEP 1745—There was produced and read a Letter from the Moderator of Last Assembly, containing within it some Scripture Hymns . . . the reading and consideration of which is delayed to the next ordinary meeting.

APRIL 24th 1746—The Presbytery came to this resolution anent the overture of the Last General Assembly relating unto the Scripture Hymns transmitted unto them—That the ensuing General Assembly would be pleased to continue them under the consideration of presbyrs for another year in regard that the troubles of our country this year has hindered many members of y<sup>e</sup> Church from attending duly unto them.

APRIL 7th 1747—The Presby. talked a little about the Hymns transmitted by the Assembly, and appointed all their members to consider them further, & bring any remarks which occur to them to y<sup>e</sup> next meeting of presby.

APRIL 28th 1747.—They likewise agreed to transmit to the ensuing Assembly the following answer to the overture concerning the Psalmody and the Hymns transmitted by the two preceding Assemblies viz<sup>t</sup>. :—

Irvine—April twenty eighth one thousand seven hundred forty seven. The Presby. of Irvine having considered the recommendation of last & preceding General Assemblies concerning our Psalmody and the Hymns transmitted to us, Agree, That some places of Scripture, besides our former psalms, should be paraphrased & used in the worship of God, but think it proper they be first used in private families for some time before they be sung in publick, & that more places in Scripture be paraphrased. As to the Hymns transmitted, we think them in the main agreeable to the Holy Scriptures, and that they who have laboured in that work deserve the thanks of this Church. We wish that any composure of this kind may be as close to the original & as plain & intelligible as can be, & that all be printed in the order of the Sacred Books.

And though we have a great esteem of the Hymns under consideration, yet we think it proper that the General Assembly appoint a Committee to revise them & consider what remarks are made by Presbyteries on them.

We submit the following Remarks to the consideration of such—page sixth on Isaiah 42. 2 third stanza line second "Nor threats from him proceed," and page thirty seventh on John 3. 17 fifth stanza line second and third "No weapons in his hand are seen Nor voice of terror heard." Both those places seem contrary to those places where our Saviour threatens the wicked as Mark 9. 47-48 and chap 16 verse 16 &c. Might it not be better to say in page sixth "Nor wrongs (or noise) from him proceed," and page thirty seventh instead of what is in stanza fifth, lines third & fourth "But that poor sinners might be sav'd, and all their prayers heard." page twenty fifth on



Heb. 12. 11, stanza eleventh, line "yet planted there" &c. Those words seem not so agreeable to the Text as "yet if improved" &c.

page twenty seventh on John 14. 2, stanza third, line fourth "Easy minds" this may imply their being credulous, which was not y<sup>r</sup> character, being slow of heart to believe, might not "Tender minds" do better? page twenty eighth on John 14. 25 stanza first line first—we think instead of those words "You now must hear my voice no more" it might be better to say "Soon ye shall see me here no more," because we are still called to hear his Voice yet speaking to us.

page thirty first on Isaiah 40. 31, stanza seventh line fourth instead of "met" should be "meet" page thirty second on Isaiah 49 at the end. The poem would be more complete if the 17th verse of Isaiah 49 were added.

page thirty-eighth on Romans 3. 20 stanza third "since to convince & to condemn is all the law can do," is by some thought to contradict the laws being a rule of life, "Since to direct, convince, condemn, is all the law can do."

page seventyth on 1 Cor. 15. 57 stanza sixth, line third, Instead of "Makes us conquerors when we die," might it not be "makes us conquerors at last;" because that Triumph is not at Death but at the Resurrection.

Some of the paraphrases here are thought too large, and several words in this Composition, 'tis thought, will not be understood by the meaner sort.

3rd JANUARY, 1749—As to the General Assembly's overture about the Psalmody, the Pr<sup>ry</sup> appoint Messrs Sempill, Hill, Baird, & Hall to draw up a draught of an instruction concerning it betwixt & their next meeting, to be revised, approved, and attested, that it may be transmitted to next assembly.

14th FEBRUARY 1749.—Reported by the Moderator that the instruction with relation to the Psalmody is not yet drawn up. The Presby. renew their appointment to the former Committee that they may have it ready against next meeting.

MARCH 14th 1749—The Committee appointed to draw up an instruction for this presby. with relation to the overture of last General Assembly anent the Psalmody gave in the following written Draught, the tenor whereof follows:—Irvine—March the fourteenth one thousand seven hundred forty nine. The Presbytery having considered the overture anent the Psalmody give it as their judgment That it would be much for edification that other parts of the Scripture, besides the Psalms of David, were translated into metre & sung in publick worship, and particularly are satisfied that those passages published by the Assembly —forty-five, should by the Assembly's authority be recommended to publick use, after having what corrections and amendments may be judged proper and necessary, of which we have subjoined a few, viz<sup>t</sup>.—Page sixth on Is. 42. 2, third stanza line second "nor threats from Him proceed" [and so on as on previous page, from line sixth from the foot, to the middle of page 181, "meaner sort"]. And as prejudices against any thing that looks like an innovation are apt to arise, to hinder those from having any considerable effect, the presby. judge it proper the Assembly would give directions that those Scriptural songs already published be now printed & bound up with the Psalms at the end of the Bible and also with other Psalm Books which may be used in Schools, that, being thus generally put into the peoples' hands & known to them, they may the more readily & without prejudice be brought to use them in worship, & so praise God with Understanding and cheerfulness; and that the Assembly would recommend it to ministers and knowing Christians to use y<sup>m</sup> in private Families before they be used in public worship. And the Presby. would further observe that, though it is of little consequence in itself what order those Scriptural Songs are placed in, yet, if they are to be introduced into public worship, people will the more readily find any passage, which may be directed to be sung, if they were ranged in the same order wherein the Books, from which they are translated, do stand in the Bible. And these their sentiments in this matter they appoint to be represented by their Commissioners to the next General Assembly.

1st MAY 1750—The Presbytery had under consideration the overtures of Last General Assembly of this Church, and *primo* with respect to the overture about the Psalmody, the presby. observe to the ensuing General Assembly that they have received no copies in terms of the appointment of Last Assembly & that they transmitted their opinions about the Psalmody unto the Last Assembly—which they still adhere to.

10th JULY 1750—The Presby. had transmitted unto them a copy of Scripture Hymns proposed to be used in the publick worship.

13th MARCH 1751—The Presby. appointed the Brethren of the Kilmarnoek Class to consider the overtures of last General Assembly, and to lay their opinion thereanent before their meeting at the Synod, that they may agree to a general opinion thereupon.

30th APRIL 1751—Mr. Sempill produced & read a Seroll of the Presby's opinion anent the Last Assembly's overtures, which was approven & appointed to be extracted & transmitted to the ensuing General Assembly, the tenor whereof follows; viz<sup>t</sup>.:—Instructions of the Presby. of Irvine to their Commissioners to the ensuing venerable General Assembly relating to the following overtures of the Last General Assembly, viz<sup>t</sup>.:—Secundo—as to the overture about the Psalmody, the Presby. are of opinion that it may be prudent to introduce these new Translations slowly & graduallie, that they be printed cheaper & dispersed through the country, as soon as the Assembly approves of them, & that ministers & elders begin to use them in their families, before they be publicly used, & recommend y<sup>m</sup> to their people.

5th MAY 1752—The Presby. upon reading last Assembly's overtures had nothing new to add anent said overtures to what they had transmitted to said Assembly. They appointed this to be notified to the ensuing General Assembly.

[No further notice found.]

#### Presbytery of Paisley.

APRIL 22 1747—Concerning the overture about enlarging our Psalmody, the Presbytery of Paisley humbly offer it as their opinion that a proposal of this nature should be greatly encouraged by the General Assembly. For if it is fit and proper in our religious Assemblies to borrow the thanksgiving songs in Holy Writ, surely these in the Book of Psalms are not the only writings of that kind contained in the sacred oracles; and the solemn praises of a New Testament Church are too much limited when confined entirely to these Old Testament Composures. It is eramping the devotion of Christians to have no other language of praise than that more obscure and imperfect revelation given to the Jewish Church of old, when they might far more properly and edifyingly bless the God and Father of our Lord Jesus Christ &c., and ascribe glory and dominion to Him that loved us &c., in the words of the Apostles Paul, Peter, and John the Divine.

But to bring a just and reasonable proposal of this kind happily into exeeution, we presume may require the care and attention of some succeeding General Assemblies because we judge this to be a work of time, and of some mature deliberation: especially as we are not satisfied with that specimen of Scripture Songs transmitted to us, and that chiefly for these two reasons: First, because it is greatly deficient. Many excellent Scripture Songs are omitted in it, and especially many of the New Testament Songs and Thanksgivings which deserve a place in a collection of that nature. Secondly, as the collection in general is deficient so some of these particuar hymns sent us are too copious and redundant. They are rather a loose paraphrase with additions than a literal version of these passages of Scripture put in *meeter*. If such loose paraphrases be admitted, the doctrines of men, the *privat* interpretations and distinguishing tenets of the various parties into which Christians are now divided may be grafted upon the Divine Oraeles, and imposed upon the consciences of our worshipping Assemblies. And we would chuse rather to lose a little of the graces of poetry than to lose the purity and simplicity of Scripture Sentiments and language. Such a

literal version as we humbly recommend would not only be more agreeable to truth and more consistent with Christian liberty, but also more edifying to the bulk of our Christian assemblies.

We add only further that seeing it is usual in our families and religious Assemblies to sing these passages in the Book of Psalms which recommend moral duties, it is humbly submitted to the General Assembly if it would not be full as proper that in a collection of this kind we had some of these passages in the New Testament which contain a summary of the Christian graces and virtues. Would it not, for instance, be fully as suitable to sing in *meeter* Blessed are the poor in spirit &c., Add to your faith virtue &c., as to sing the beginnings of the 1st and 119th Psalms. In the specimen sent us the doctrines of faith have a much larger share of it than practical duties.

The Presbytery having heard and considered the above overture, approved of it and appointed the Clerk to transcribe the same in order to be laid before the General Assembly.

MARCH 23 1748—As to the overture about the Psalmody the Presbytery adheres to their opinion transmitted last year.

APRIL 25 1750—As no new impression of any amended collection of Scripture Hymns or Psalms has been transmitted to them they can pass no judgment upon it, but the Presbytery still adhere to their former opinion signified to the General Assembly, Anno 1747.

[No further notice found.]

#### Presbytery of Dunoon.

10th OCTOBER 1752—There was at this time laid before the Presbytery a letter from the General Assembly finding fault with this Presbytery for not sending up their opinions on overtures transmitted to them such as the overtures about licensing Probationers, concerning processes against Probationers and about the Psalmody. The Presbytery resolve to take these overtures with that annexed to the Acts of last Assembly under their consideration against their next meeting.

5th DECEMBER 1752—As so few of the members are come up, the Presbytery delays the consideration of forsaid overtures until they have a fuller meeting.

[No further notice.]

#### Presbytery of Dunblane.

1745, SEPTEMBER 24—“There was produced a Copy of the Paraphrase of some Scriptural Passages translated for publick use, some of which were read. They recommend to the several Brethren to purchase a Copy for their own use, that they may peruse the same and be prepared to give in their Opinion thereanent 'twixt and next Assembly.”

1753, APRIL 3—“The Presbytery took under consideration some Overtures transmitted to them from the last and former Assemblys: And as to that Overture about Processes against Probationers” etc. etc. “And that Overture about ‘The Psalmody,’ after reasoning, and hearing one another’s Minds thereupon, they unanimously agree in Opinion that neither of them be enacted into Standing Laws of the Church, but that Matters continue with respect to both as formerly.”

#### Presbytery of Kirkcaldy.

15th MAY 1782—Having considered the Translations and Paraphrases transmitted to the Presbytery, the Presbytery are unanimously of opinion that although there are some pieces in that collection which deserve praise, yet that the collection as a whole being defective in the execution, ought to be rejected—and appoint this opinion to be transmitted to the Assembly on the back of their Commission.

## Presbytery of Dundee.

28th APRIL 1742—The Presbytery proceeded to make up Instructions to their Commissioners to the ensuing General Assembly, and after reasoning thereon the following Instructions were agreed to, viz. :—

*Instruction No. 9*—That the Assembly appoint a Committee to Translate such portions of the Old and New Testaments into Verse as may be proper to be used in Churches and families within the Church, and to empower the said Committee to receive from any others such Compositions as may be proper for that purpose.

4th AUGUST 1742—This day a Letter from the Moderator to the General Assembly direct to the Moderator of the Presbytery was produced, and read, whereof the tenor follows :—

EDINBURGH, 1st June 1742.

“R.D.B. pursuant to the Orders and resolutions of the late General Assembly, I acquaint you that they have appointed a Committee of their number, consisting of Ministers and Elders in and about Edinburgh to make a Collection of Translations into English verse, or metre, of passages of the Holy Scriptures, or receive performances of that kind from any who shall transmit them, to be laid before an ensuing General Assembly. The said Committee is to meet in the Hall of the Society for propagating Christian Knowledge the Tuesday before each Quarterly Meeting of the Commission at ten O’Clock forenoon, and oftener when they think proper. Any three of them may proceed as they are directed to take advice of the Commission.

“This by order of the late General Assembly is from R.D.B., Your affectionate Brother and Servant,

(Signed) “THOS. TULLIDELPH, Moderator.”

The Presbytery delay the consideration of this Letter till next meeting.  
[No notice taken of the Letter at next meeting.]

7th AUGUST 1744—A Letter from the Rev. Mr. Patrick Cumming, Moderator of a Committee of Assembly appointed to paraphrase or translate into verse passages of Scripture for public use, and receive performances of that kind bearing that the said Committee met upon the rising of the Assembly, and appointed him to write a Letter to all the Presbyteries of Scotland desiring that if any of their Members should have such Composures they would transmit them to Mr. M’Intosh at the Society’s Hall against November next, was produced and read ; and the Presbytery recommend to any of their Members who have such Composures to transmit the same accordingly.

4th SEPTEMBER 1745—A Letter from Robert M’Intosh, Depute Clerk of Assembly with a printed Copy of Translations and Paraphrases of Scripture passages for the use of this Presbytery were produced, and the said Letter read.

FEBRUARY 3, 1748—The Presbytery of Dundee appointed their Members to read the Psalmody, and to give their opinions about it against their next meeting.

MARCH 15, 1749—The Presbytery agreed that their last year’s opinion about the Psalmody should be transcribed ; that it is too poetical and paraphrastical, and would not answer the end unless the Committee appointed to revise it would make such Amendments as would make it obvious to the lowest capacities. But that the design be not dropped.

## Presbytery of Alford.

1748 MARCH 9—“The Presbytery taking under their consideration the Assembly’s Overtures

with respect to the licensing of Probationers, and including Heritors, who do not attend on Ordinances as dispensed in this National Church, from having a vote in choosing ministers to vacant Congregations: As also anent the Psalmody did appoint Masters Alexr. and Thomas Johnstons to meet with Mr. Patrick Reid and Mr. Theodore Gordon at some convenient time, and draw up, and lay before the Presbytery at their next meeting a Scheme of Instructions, necessary to be given to their above mentioned Commissioners (*i.e.* Commissioners to Assembly) in relation to each of the said Overtures."

APRIL 20—"Anent the Commissioners to the Assembly. . . . Mr. Theodore Gordon gave in a Scheme of Instructions, which were read and approven, and ordered to be transmitted to the Clerk of the General Assembly."

1750 SEPTR. 10—"Mr. Gordon acquainted the Presbytery that a copy of the Psalmody was come to his hands, but he had forgotten to bring it to this meeting. The Presbytery appointed to bring it up to the next diet."

1750 Nov. 14—"Said day the Psalmody was laid before the Presbytery to have under their consideration till next meeting."

1751 JANY. 9—"Anent the Psalmody, it was recommended to the several members to get copies thereof, that, upon perusing and considering it, they might be in case to give their opinion anent it, before the next General Assembly."

1751 MARCH 20—"Anent the Psalmody, it was recommended to the several members to be in readiness against next meeting to give their opinion about it."

1751 APR. 24—"Anent the Psalmody, the Presbytery gave instructions to their members chosen to go to the ensuing General Assembly about it."

1751 JUNE 12—"Anent the Psalmody, the Presbytery delay considering it till the Acts of Assembly came to hand."

1751 SEP. 25—"Anent the Psalmody, The Act of the late Assembly thereanent was read, and it was recommended to the several members to provide a competent number of copies of the last edition, to use them in the terms of the said Act."

#### Presbytery of Turriff.

2nd MARCH 1748—"Disapproved of the Overture concerning the new Psalmody" and instructed their Commissioners to the ensuing General Assembly accordingly.

18 JANUARY 1749.—"Rejected the overture anent the Psalmody."

19 SEPTEMBER 1750—"Received a new Edition of the Psalmody which was delivered to the Members to be considered against next Assembly."

20 MARCH 1751—"As to the new Psalmody the Presbytery are of opinion that the ministers of the Church of Scotland be permitted by the Assembly to use this Psalmody or not as they see most for Edification."

## APPENDIX III.

### MANUSCRIPTS OF THE PARAPHRASES.

Comparatively recently there were in existence—and, we would fain hope, are still in existence—two manuscript volumes relating to the work of the Paraphrase Committee. What we know of these volumes is but little; but as the object of these pages is to gather together all possible information regarding the Paraphrases, we here record such as we have respecting these manuscripts. Our efforts to trace them have proved fruitless. Had we succeeded in finding them, there would, doubtless, have been much light thrown upon the history and authorships of the Paraphrases, and mistakes, into which we have not impossibly fallen, would have been avoided; but we venture to appeal to their present possessors—if the volumes be still extant—to take such steps as will ensure their preservation as part of the historical records of the Church.

#### I.

The first of these manuscript volumes is noticed in Dr. Burns's "Memoir of Rev. Dr. Macgill."<sup>1</sup> There, on page 278 *et seq.*, Dr. Burns records that "Amongst the MSS. in possession of Dr. Macgill, I find 'Volume II.' of the original copies of Translations and Paraphrases given in to the Committee, and *prior* to any alterations having been made upon them, or any judgment being pronounced on their comparative merits. On the blank leaf of this curious volume there is inscribed in Dr. M.'s handwriting the following lines: 'This volume belonged to the Rev. Mr. Brown, formerly minister of Edinburgh, who interested himself in the Assembly's collection. He was Convener of the Committee of Assembly. It was presented to me by Mr. William Somerville of Glasgow, son-in-law to Mr. Brown.' The Rev. James Brown was distinguished not more by his majestic appearance, than by his pastoral excellence, and his singular attention to the charitable institutions of the city, and specially of the charity workhouse. The number of pieces in this volume is 93; and the authors' names are Watts, Benjamin Lowden, Samuel Stennett, John Mason, Simeon Brown, Dr. Morrison of Canisbay, Mr. Alex. Bryce, Dr. Finlay, Dr. Andrew Hunter, Dr. Ogilvy of Mildmar (*sic*), and Dr. Martin of Monimail; but there are a considerable number with initials merely, such as J. K., who writes a great many, and makes remarks on others. There are *seven* to which is appended a peculiar shorthand signature, which I have no doubt is Logan's, from the circumstance of Paraphrases 53d and 50 [LVIII.] of our collection being amongst the number and which are ascertained to be his. I shall here insert the first of these in its original form, and the reader may compare it with our present version. Whether the alterations were made by Logan himself or by Cameron, cannot now be ascertained." This original version will be found on page 135 parallel with Paraphrase LIII. The notice then proceeds—"The alterations on the other are extremely few. In verse 1, the word 'patron' stands in place of 'guardian;' and verse 2 runs thus:

"He who for men in mercy stood,  
And pour'd on earth his precious blood,  
Pursues in heaven his mighty plan,  
The Saviour-God's the friend of man!"

---

<sup>1</sup> "Memoir of the REV. STEVENSON MACGILL D.D., Professor of Theology in the University of Glasgow, and Dean of the Chapel Royal. By ROBERT BURNS, D.D., Minister of St. George's, Paisley." Edinburgh, 1842.

“The improvement in both instances is manifest. The other five specimens are not above mediocrity. The following specimen may suffice to prove this :

JOB iii. 17-20.

‘Sure pride was never made for man,  
The tenant of the tomb ;  
A visit to the dead will teach  
To what our glories come.

The land that without order lies,  
Contains the great and small ;  
The shadows of the long dark night  
Stretch equal over all.

The clods of clay, once human forms,  
Promiscuous strew the ground ;  
The worm, the poor companion sits,  
Of heads that once were crown’d.

The high and mighty there embrace,  
The humble and the mean ;  
And at the lordly master’s side,  
His lowest slave is seen.

Even tombs and monuments decay,  
And teach us by their fall,  
With stronger proof, than when they stood,  
The vanity of all.

Kings, empires, nations, ages, haste  
Successive from the scene :  
And soon the things that were, become  
As they had never been.

The glory of the globe departs,  
A sound that bursts and dies ;  
And not a stone remains to tell  
Where the world’s master lies.’

“There is among Logan’s a paraphrase or new translation of Psalm XXII. from verse 9, on the margin of which is written in another hand, ‘No. 139 seems an unhappy imitation of an elegant paraphrase in the Spectator.’ The paraphrase alluded to is ‘Hymn I.’ at the end of our collection, ‘When all thy mercies, O my God ;’ and as a very small specimen of the imitation, we quote the last verse :

‘Therefore in life I’ll trust to thee,  
In death I will adore ;  
And after death will sing thy praise,  
When time shall be no more.’<sup>1</sup>

“Probably the circumstance here noticed may have led to the idea of inserting the hymn of Addison’s at the end of the collection ; but the right of this and the other four hymns to appear there at all has been justly questioned.

“Dr. Morrison is the author of Paraphrases 19th, 21st, 28th, 29th, 30th, and 35th, which rank among the best in our collection. He was for eighteen years minister of Canisbay in the county of Caithness ; having been ordained there in 1780, and died in 1798. He was an excellent classical scholar, and a highly eloquent and accomplished preacher. Of the 24 specimens of his in this MS. collection, four are with very slight alterations the same as in our printed collection. Of the rest, one is a curious paraphrase of Ecclesiastes xii. ; but a single stanza may show that it has not proved a successful effort.” This stanza is No. IV. of the specimens given on page 44. “Of the alterations—certainly to the better—which were made on most of the pieces furnished to the Committee, an idea may be formed from a comparison of the following stanzas of Paraphrase 39th [XXXV.], with those in our printed collection.” This will be found parallel with Paraphrase XXXV. “This MS. volume contains only a part of the articles furnished to the Committee ; but from the specimens here given, we may draw the very well-founded inference, that the Committee made the very best use of their materials, and that nothing remains in the shape of MS. communications, whether original or extracted, from which anything of real value could be made in the shape of additions to our existing collection.”

Such is the information recorded by Dr. Burns, of which use has been made throughout these pages. But an even more important book than that described by Dr. Burns is one about which, unfortunately, there is not much definite information to be had.

<sup>1</sup> This is the last verse of Hymn III. of Logan’s volume of 1781.

## II.

In 1845, as has been already noted, there was a movement in the Free Church to have the Paraphrases overhauled. Although the movement came to nothing, it had evoked strong feeling in some quarters, feeling which found vent at last in an article in "The Free Church Magazine" for April 1847. In that article much valuable information is given of the rise and progress of the Paraphrase movement; but, not confining itself to historical information, the article also went on to speak very disparagingly of the work which Logan and Cameron had done in connection with the Paraphrases of 1781, and that chiefly as regarded the doctrines contained in that collection. These were days of bitterness—bitter feeling and bitter speaking—in the unhappy ecclesiastical controversies of the time. Next month there appeared in the same magazine a supplementary article, from which we extract the following:—

"Our chief reason for supplementing, to some extent, our late article, arises from this: that, in consequence of it, a gentleman has kindly sent us a very precious and curious volume, which appears to be the MS. copy of the poems proposed for admission among the Paraphrases, prepared for the use of the Convener of the Committee, Mr. James Brown. It is divided into two parts—the first containing those compositions which had obtained the general approbation of the Committee on the 1st of May 1778; and the second composed of hymns which had been sent in by members of the Committee, and which were afterwards to be considered. The first part contains the old Paraphrases with a number of translations suggested for the first time. The second is altogether new, and includes many of the twenty-two that were ultimately adopted. Our volume exhibits the alterations which were made, by various hands, on the old Scriptural Songs and the suggested Paraphrases, and, did we feel it tending to any practical use, we might give a curious account of the process of transmutation so far."

It is indeed much to be regretted that such an "account of the process of transmutation" was not given; but the object of this article was not so much historical as critical, and, unfortunately, the commingling of a grain or two of history with a large part of criticism affords us, in these later days, in whom the controversy of Moderatism *versus* Evangelicalism does not burn with that fierceness which was a characteristic of Disruption times, but little information regarding facts. One great discovery was made by the writer of this article, to wit, that "not a few of the alterations, adopted in the new Paraphrases, are from the pen of ROBERT BURNS, and are written in our volume by his own hand." A fac-simile of one page of the manuscript was also published in that number of the magazine, and with our reproduction here of that fac-simile we trust no fault will be found. The animadversions indulged in by the writer in "The Free Church Magazine" upon the bare idea of a man bearing the character of Burns having anything to do with the Paraphrases, called forth a storm of indignation from magazines and newspapers which favoured the Established Church, and a *tu quoque* skirmish was the result. It is not necessary for us to reproduce any of the language which was indulged in on both sides. These were, as we have remarked, times of bitterness, when the flames of dispute were easily set ablaze, and it is perhaps more amusing than profitable to read those articles. The attention, however, of more than magazines—of leaders of the Church and of antiquarians—was drawn to this manuscript volume, and a meeting was held at which the manuscript was carefully examined by such men as Principal Lec, David Laing, Hugh Miller, Robert Chambers, and others.

From that meeting the decree went forth that the writing in dispute was not that of Burns, but of Logan. "A variety of manuscripts,"—we learn from the July number of "The Free Church Magazine,"—"both by Logan and Burns, were exhibited; and Dr. Lee gave this deliverance regarding the volume: That, throughout, it was in the writing of Mr. Brown, and that the alterations were in the hands of Logan and Dr. Blair. On this last point Mr. Chambers fully concurred with him. The impression was left on the minds of most present that there was no ground for doubting that the alterations were in Logan's handwriting. We concur in that opinion." Thus arose, and thus ended, the supposition—a supposition which we have not unfrequently heard asserted as fact—that to the author of "Tam o' Shanter" and the "Cottar's Saturday Night" we are indebted for some of the Paraphrases.



The Lord Almighty is our friend  
And Tho can prove a foe?

2  
He who his son, his only son,  
for us, gave up to die  
will he ~~withhold~~ withhold a better gift with D  
or what is good thing?

Behold the best, the greatest gift  
Of everlasting love!  
Behold the pledge of peace below  
And perfect bliss above!

Where is the Judge who can condemn?  
Since God hath justified?  
Who shall presume to charge with guilt  
Whom the Saviour died?

The Saviour died, but rose again  
And pleads our cause within the veil

6  
Then who can ever divide us more  
from Jesus & from his love?  
Or break the mystic chain that binds  
the earth to heav'n above.



What few facts of actual interest appeared in "The Free Church Magazine" regarding this manuscript volume of the Paraphrases we now note. Referring to the alterations supposed to have been made by Burns, we learn from the May number that "there are alterations in several other hands, and references throughout to two volumes, one of them Logan's and the other Cameron's—to which, of course, we have no access." A fragment of one of Cameron's pieces is given with the alterations suggested. No mention is made of the portion of Scripture thus paraphrased, but we fancy it has some reference to Joel ii. 10.

CAMERON.	ALTERATION SUGGESTED.
A sable veil of pitchy hue O'erspread day's golden flood ; The sun appear'd opaque to view, The moon became as blood.	The shades of dark and dreary night The face of day o'erspread ; The sun grew blaek, and hid his light ; The moon like blood grew red.
The plancts from their orbits shoot, For evermore disjoined ; As when a fig-tree drops its fruit, Shook by some boisterous wind.	The stars now from their orbs disjoined, Shower through ethereal space ; As figs shook by the boisterous wind, Pour from their boughs apace.

There are also given five specimens of Paraphrases rejected by the Committee of Assembly. Three of these are by Dr. Morison, and will be found under the sketch of his life given on page 42. The other two are by Dr. Finlay, who was Professor of Theology at Glasgow. Dr. Finlay was himself a member of the Committee, and appears to have sent in a number of poems, none of which, however, were accepted. Probably this was the doing of a sub-committee, to which reference is made in a letter from the Rev. James Brodie, Free Church minister at Monimail, which appeared in "The Free Church Magazine" for August 1847, and will be found on page 41, under our notice of Dr. Samuel Martin. The following are the specimens of Dr. Finlay's compositions referred to :—

## LUKE xv. 7. 10.

- |   |  |
|---|--|
| 1 Who can describe the joys that rise<br>Through all the courts of paradise ?<br>To see a prodigal return,<br>To see an heir of glory born.     | 2 With joy the Father doth approve<br>The fruit of His eternal love ;<br>The Son with joy, looks down and sees<br>The purchase of His agonies. |
| 3 The Spirit takes delight to view<br>The holy soul he form'd anew ;<br>And saints and angels join to sing<br>The growing empire of their king. |  |

REV. v. 12.<sup>1</sup>

- |  |   |
|--|---|
| 1 What equal honours shall we bring<br>To thee, O blessed Lamb !<br>When all the notes that angels sing<br>Are far beneath thy name.         | 4 All riches are His right, though He<br>Sustain'd amazing loss ;<br>Eternal strength is His who left<br>His weakness on the cross. |
| 2 Worthy is He that once was slain,<br>The Prince of peace that died ;<br>Worthy to rise, and live, and reign<br>At His great Father's side. | 5 Immortal honour must be paid,<br>Instead of spite and scorn ;<br>While glory shines around His head—<br>A crown without a thorn.  |
| 3 Pow'r and dominion are His due,<br>Who stood at Pilate's bar :<br>Wisdom belongs to Jesus too,<br>Though charged with madness here,        | 6 Blessings for ever on the Lamb,<br>Who bore the curse for men !<br>Let angels sound His praise. Let all<br>Creation say, Amen.    |

<sup>1</sup> Four verses of this hymn may be found in No. xiii. of "Notes on Psalmody," by the Rev. Wm. Robertson of Monzievairst, which appeared in the "Edinburgh Christian Magazine" for 1856-58, and were afterwards reprinted for private circulation.

We have already expressed our hope that, if still in existence, means will be taken for the preservation of these manuscripts. There are many interested in the subject of the Paraphrases and Hymns to whom such information as is contained in them would be valuable, and we venture to hazard the request that their contents may be made public. From what has been here recorded, the reader will see that at least three, and probably four, such manuscript volumes were at one time in existence, and we cannot believe that all these have now been destroyed, or irretrievably lost.

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# INDEX.

— 0 —

- Act of Parliament on Copyright, 175.  
 Adams, John, 169.  
 Adamson, John, 2, 3.  
 Addison, Joseph, 31, 162, 163, 164.  
 Advertisements, Public, 16, 171.  
 „ to Editions of Paraphrases, 53, 54, 55.  
 Alford, Minutes of Presbytery of, 184.  
 Allan (Ellon), Presbytery of, 2.  
 Anderson, John, 6.  
 „ Professor, 173.  
 Angus, Synod of, 13, 167.  
 Anonymous Hymns, List of, 30.  
 „ Paraphrases, 69, 70, 82, 90, 96, 108,  
 126, 130, 132, 134, 146, 152, 154, 158.  
 Appendix to New Version of Psalms, 110.  
 Arnistoun, Lord, 168.  
 Assembly, General, Call in Psalm Book, 1.  
 „ „ Action as to Scripture Songs, 2,  
 3, 6, 8.  
 „ „ Overtures to and action by,  
 anent Paraphrases, 13-17,  
 167-173.  
 „ „ of 1847, 17.  
 „ „ of 1647, 18.  
 „ „ Extract Minutes of, 168-175.  
 „ „ Acts of, Prefixed to Paraphrases,  
 53, 56, 169.  
 Associate Synod, 17, 18, 19, 25.
- BAILLIE, Bailie Robert, 167.  
 Baird, Robert, 168, 181.  
 Ballantyne, }  
 Bannatyne, } James, 33, 167.  
 Barclay, John, 21, 22.  
 „ Dr., 173.  
 Bassandyne, Thomas, 1.  
 Beattie, The Poet, 34.  
 Belfrage, John, 19.  
 Bereans Church, 21, 22.  
 Bills, Committee on, 174.  
 Black, Alexander, 19.  
 Blacklock, Thomas, 31, 81.  
 Blackwell, George, 15, 169.  
 Blair, David, 6.  
 Blair, Hugh, 33, 38, 40, 72, 87, 100, 122, 125, 168,  
 171, 177, 179, 188.  
 „ Dr. John, 33.  
 „ Robert, 33, 34, 68, 102, 104, 122, 143, 167.  
 Bonar, Rev. James, Notes to Free Church Hymn  
 Book, 107, 154.
- Booke of the Universal Kirk, Peterkin's, 2.  
 Boswell, Mr., of Affleck, 168.  
 Boyd, Zachary, 2, 3, 12.  
 Boyle, Patrick, 168.  
 Brady, Nicholas, 46, 110.  
 British and Foreign Evangelical Review, 50, 51.  
 Brodie, Rev. James, of Monimail, 41, 77, 191.  
 Brooke, Mr. W. T., 65.  
 Brown, E., 19.  
 „ James, 6, 16, 171, 172, 173, 187, 188.  
 „ John, 18, 19.  
 „ John, jun., 19.  
 „ Simeon, 186.  
 Bruce, Alexander, 49.  
 „ Michael, 39, 48, 51, 83.  
 „ Logan and, 48.  
 Bryce, Alexander, 186.  
 Bunclie, Edward, 168.  
 Burgher Synod, 17, 18, 19.  
 Burns, Dr., Memoir of Dr. Macgill by, 44, 98, 135,  
 145, 186, 187.  
 Burns, Robert, the Poet, 17, 188.  
 Burnside, William, 173.
- CAITHNESS, Calder's History of, 44.  
 Cameron, William, 34, 63, 67, 68, 73, 80, 81, 96, 98,  
 101, 105, 109, 112, 115, 117, 119, 123, 125, 128,  
 130, 133, 137, 139, 141, 143, 146, 149, 150, 153,  
 157, 159, 161, 186, 188, 191.  
 Campbell, James, 171.  
 „ Principal, 168, 169.  
 Carlyle, Alexander, 171.  
 Carmichael, Frederick, 167.  
 Carstares, William, 6.  
 Chalmers, Principal, 168.  
 Chambers, Robert, 188.  
 Chronology, Blair's, 33.  
 Colquhoun, James, 173.  
 Commission of Assembly, 2, 3, 6, 7, 8, 9, 13, 167, 168.  
 Committees, on Scripture Songs, 6.  
 „ on Paraphrases, 13, 14, 15, 16, 17, 167,  
 168, 169, 170, 171, 172, 173, 174.  
 „ to Revise Paraphrases, 14, 17, 168, 173.  
 „ on Precedents, 14.  
 „ Miscellaneous, of Assembly, 167-175 ;  
 of Presbyteries, 177-185.  
 „ Sub-, on Paraphrases, 14, 41, 77, 168, 191.  
 „ of Associate Synod, 18, 19.  
 „ of Free Church, 20.  
 „ „Complaint of Nature,” 50.

- Comrie, Patrick, 19.  
 Copyright of Paraphrases, 17.  
 Craig, James, Hymns by, 22.  
 Craufurd, Thomas, 3.  
 Crawford, Mistress, 7.  
 Cromwell, Invasion of, 3.  
 Cruden, William, Hymns by, 22, 23.  
 Cullen, Robert, Advocate, 171.  
 Cumine, Cuning, } Professor Patrick, 13, 14, 167,  
 Cumming, } 171, 177, 184.
- DALGLEISH, Robert, 167, 168.  
 Dalrymple, Sir David (Lord Hailes), Sacred Poems  
 by, 23.  
 Dalyell, Professor Andrew, 171.  
 Darracott, Risdon, 35, 36, 65.  
 Davidson, Thomas (son of Thomas Randall), 45.  
 Dick, Dr., 173.  
 „ John, 18, 19.  
 Dickson, James, Printer for Church, 17, 174, 175.  
 „ John, 173.  
 Difficult Cases, Committee of Presbytery of Edin-  
 burgh on, 177, 178.  
 Discipline, Overtures about, 9.  
 Doddridge, Philip, 34, 36, 64, 100, 114, 148.  
 Drummond, Robert, 168.  
 Drumore, Lord, 168.  
 Dunblane, Minutes of Presbytery of, 183.  
 Duncan, David, 168.  
 Dundas, Mr. Solicitor, 168.  
 Dundee, Presbytery of, 13, 167, 184.  
 Dunoon, Minutes of Presbytery of, 183.
- EDINBURGH Christian Magazine, 98, 191.  
 „ Committee on Scripture Songs, 6.  
 „ Minutes of Presbytery of, 176-179.  
 Editions of Paraphrases, Notes regarding the, 52.  
 Ellinger, Andreas, 38, 107.  
 Ellon, Letter to Presbytery of, 2.  
 Erskine, Charles, 168.  
 „ Ebenezer, 18.  
 „ Henry, 18, 25.  
 „ Ralph, 17, 18, 24, 25.
- FAMILIES, Private, Scripture Songs recommended  
 for use in, 8.  
 „ „ Paraphrases recommended for  
 use in, 15, 170.
- Finlay, Dr. Robert, 171, 186, 191.  
 Fisher, James, 18.  
 Forbes, John, Hymns by, 6, 25, 26.  
 Fordyce, James, Hymns by, 26.  
 Form of Process, Overtures anent, 8.  
 Fraser, D., 19.  
 Free Church, 18, 188.  
 Free Church Hymn Book, 65, 107, 154.  
 Free Church Magazine, 41, 44, 188.
- “GARDEN of Zion, The,” by Zachary Boyd, 3.  
 Gardiner, Col., Life of, 37, 114.
- Gibson, John, 171.  
 „ William, 19.  
 Gillespie, Dr., 173.  
 Glasgow Committee on Scripture Songs, 6.  
 Glasgow and Ayr, Synod of, 15, 171.  
 Glass, John, Hymns by, 26, 27.  
 Glen, John, 168.  
 Gordon, Theodore, 185.  
 Gospel Sonnets, Erskine's, 18, 24; Michael Bruce's,  
 49, 50.  
 Gowdie, Professor, 167, 168, 169, 177.  
 Grant, James, Hymns by, 27.  
 „ Sir Archibald, 169.  
 Grierson, James, 6.  
 Grieve, Dr., 173.  
 Grosart, Rev. Dr., 48, 49, 50, 51.  
 “Gude and Godlie Ballatis,” 1.  
 Gusthart, William, 167.
- HALL, James, 18, 19.  
 „ Mr., 181.  
 „ R., 19.  
 Hamilton, Robert, 167.  
 Hay, J., 19.  
 Hepburn, Mr., 177.  
 Hill, Mr., 181.  
 „ Professor George, 171.  
 Holy Songs of Old and New Testament, by Zachary  
 Boyd, 3.  
 Home, John, 171.  
 Hunter, Andrew, 171, 186.  
 Husband, J., 19.  
 Hutton, William, 18.  
 Hymn Book, Free Church, 65, 107, 154.  
 „ Relief, 28, 29.  
 „ United Presbyterian, 28.  
 Hymnal, Presbyterian, 24.  
 Hymns, List of, Contemporary with Paraphrases,  
 20-30.  
 „ appended to Paraphrases, 56.  
 „ Notes regarding Text of, 60.  
 „ not among Paraphrases, by Cameron, 191;  
 Darracott, 36; Finlay, 191; Logan,  
 187; Morrison, 44.
- INDEX to Paraphrases, 59.  
 Innis, James, 168.  
 Innovations in Public Worship, Pamphlet on, 54.  
 Irvine, Minutes of Presbytery of, 180.
- J. K., 186.  
 Jamieson, J., 19.  
 Johnston, Alexander, 185.  
 „ Thomas, 185.
- K., J., 186.  
 Kay, George, 168.  
 Kemp, John, 173.  
 Kidston, William, 19.  
 Kilmalcolm, Patrick Simson “indulged” at, 4.  
 Kilmarnock Class, Brethren of, 182.

- Kirkcaldy, Minutes of Presbytery of, 183.  
 Kirkcudbright, Remarks of Presbytery of, produced, 9.
- LAING, David, 1, 3, 51, 188.  
 Laurie, Andrew, Hymns by, 27.  
 Law, John, 6.  
 „ William, 169.  
 Lawson, Dr., 19.  
 Lee, Principal, 17, 188.  
 Leitch, David, 2, 3.  
 Leith, South, Extracts from Records of, 40.  
 Letters, to Presbytery of Ellon, 2.  
 „ from Moderator of Assembly, 13, 177, 184.  
 „ from Depute Clerk of Assembly, 184.  
 „ from Paraphrase Committee, 14, 16, 168, 171, 184.  
 „ from Rev. Jas. Brodie, 41, 191.  
 Lindsay, Mr., 177.  
 Linning, Thomas, 171.  
 Livingstone, Rev. Dr., Reprint of Psalter by, 1, 2.  
 Logan, George, 167.  
 „ John, 38, 43, 63, 64, 74, 76, 77, 82, 91, 94, 98, 99, 112, 126, 135, 144, 153, 165, 186, 187, 191.  
 „ -Bruce Controversy, 39, 48-51, 82.  
 Lothian, Andrew, 19.  
 Love, David, Hymns by, 27.  
 Lowden, Benjamin, 186.  
 Lowrie, Robert, 3.  
 Lumsden, Professor, 168, 169.
- M'CORMICK, Joseph, 171.  
 M'Dowel, Andrew, 168.  
 Macgeorge, William, 167.  
 Macgill, Rev. Dr., Memoir of, 44, 98, 106, 134, 145.  
 Mackbride, John, 8.  
 M'Kelvie, Rev. Dr., 48-51.  
 M'Knight, Dr., 16, 172.  
 M'Intosh, Robert, Depute Clerk of Assembly, 184.  
 M'Lauren, John, Advocate, 171.  
 Macmeeken, Rev. J. W., History of Psalms by, 2, 3.  
 M'Queen, Daniel, 168.  
 Magazine, Free Church, 41, 44.  
 „ Edinburgh Christian, 98.  
 Mair, James, 18.  
 Malcolm, Robert, 168.  
 Manuscripts of Paraphrases, 98, 186.  
 Marshall, Andrew, 19.  
 Martin, Samuel, 41, 77, 171, 186.  
 Marvell, Andrew, 31.  
 Mason, John, 42, 154, 155, 186.  
 Maxwell, James, Hymns by, 27, 28.  
 Meldrum, George, 6.  
 Miller, Hugh, 188.  
 "Miscellaneous Pieces of Poetry," 30.  
 Mitchell, David, Hymns by, 28.  
 „ Matthew, 167.  
 „ Rev. Professor, Pamphlet on Wedderburns by, 1.  
 Moncrieff, Sir Harry, 173.  
 Morison, John, 42, 84, 87, 98, 99, 106, 173, 186, 187.
- Munro, Albert, 169.  
 Music, Church's omission to provide suitable, 2.
- "NAE Dominies for me, Laddie," 26.  
 Napier, Lord, 168.  
 Nasmith, James, 167.  
 Nesbit, Convener, 167.  
 „ James, 167, 177.  
 Note as to Texts of Paraphrases and Hymns, 61.  
 "Notes and Queries, Scottish," 9, 26.  
 Notes to Free Church Hymn Book, 107, 154.
- OGILVIE, George, 168.  
 „ James, 167.  
 „ John, 44, 171, 186.  
 Orr, Andrew, 168.  
 Overtures anent Form of Process, 8.  
 „ „ Discipline and Methods of Procedure, 9.  
 „ „ Paraphrases, 13, 14, 15, 167, 169, 170, 171.  
 „ to Associate Synod, 18, 19.  
 „ „ Free Church Assembly, 19.
- PAISLEY, Minutes of Presbytery of, 182.  
 Paraphrases, History of, 12.  
 „ Precedents for, 14, 168.  
 „ 1745 Collection of, 14, 52, 168.  
 „ 1751 „ 15, 54, 170.  
 „ Opposition to, 14, 15.  
 „ recommended for Private Families, 15, 170.  
 „ dropped, 15.  
 „ Proof of, for Assembly 1781, 16, 17, 173.  
 „ careless printing of, 17.  
 „ Copyright of, 17, 174, 175.  
 „ published 1781, 17, 174.  
 „ Action by Associate Synod anent, 19.  
 „ Discussion in Free Church Assembly, 20.  
 „ Editions of, Notes on, 52.  
 „ Index of, 59.  
 „ Text of, 62-161.  
 „ Manuscripts of, 98, 186.  
 „ Second Version of one, proposed, 100, 179.  
 „ Revision Committee for, 14, 17, 168, 173.  
 „ Expense of printing, 17, 56, 174.  
 „ Interim Sanction of, 17, 56, 174.  
 „ Recommendation as to binding with Bible and Arrangement, 181.  
 „ Rejected, 44, 187, 191.
- Pardovan's Chamber, 8.  
 Parliament, Act of, on Copyright, 175.  
 Paton, William, 168.  
 Peddie, James, 18, 19.  
 Peebles, Minutes of Presbytery of, 180.  
 „ William, 173.  
 Petition by Printer for Church, 17, 174.  
 Pitneycaddell (or Pitneycalder), 26.  
 Precedents for Paraphrases, 14.  
 Presbyterian Hymnal, 24.

- Presbyteries, Remarks by, on Scripture Songs, 8, 9.  
 " " Paraphrases, 14, 15, 169, 170, 171.  
 " Extract Minutes of, Alford, 184 ;  
 Dunblane, 183 ; Dundee, 184 ;  
 Dunoon, 183 ; Edinburgh, 176 ;  
 Irvine, 180 ; Kirkcaldy, 183 ;  
 Paisley, 182 ; Peebles, 180 ;  
 Turriff, 185.  
 Presbytery of Dundee, 13, 167, 184.  
 " Kirkcudbright, 9.  
 " Ross, 9.  
 Printer for the Church, 17, 174.  
 Private Families, Scripture Songs recommended for  
 use in, 8 ; Paraphrases, 15, 170.  
 "Private Prayers" of Queen Elizabeth, 107.  
 Process, Form of, Overtures anent, 8.  
 "Psalmody, Notes on," by Rev. Wm. Robertson, 98,  
 191.  
 Psalms, Editions of, 1.  
 " Rouse's, 2.  
 " Change of Psalters, 2, 3.  
 " Zachary Boyd's, 3.  
 " History of, by Macmeeken, 2, 3.  
 " " Livingstone, 1, 2.  
 " Notices of, by Laing, 3.  
 " "New Version" of, by Tate and Brady, and  
 "Supplement" to N. V., 46, 110.  
 " Sternhold and Hopkins's, 47.  
 RANDALL, Thomas, 45, 128, 168.  
 Rebellion, 15, 168.  
 Reid, Patrick, 185.  
 Remarks by Presbyteries, 8, 9, 14, 15, 169, 170, 171.  
 Reports of Committees on Scripture Songs, 6, 7, 8.  
 " on Paraphrases, 13, 14, 15,  
 16, 17.  
 " See particulars of, in Minutes  
 of Assembly and Presby-  
 teries, 167-185.  
 Review, British and Foreign Evangelical, 50, 51.  
 Revolution, The, 3.  
 Richardson, Professor, 173.  
 Richmond, Richard, 31.  
 Robertson, Principal, 171.  
 " William (of Greyfriars), 46, 94, 120, 121, 167.  
 " William (of Monzievaird), 98, 191.  
 Ross, Francis, 5.  
 " Presbytery of, Remarks by, produced, 9.  
 Row, Robert, 171.  
 "SACRED Metaphors," 50.  
 "Scottish Notes and Queries," 9.  
 Scripture Songs. See *Songs*.  
 Sempill, Mr., 181, 182.  
 Shaw, Professor, 168, 169.  
 Simson, Patrick, 4, 5, 6, 7, 8, 9, 10, 26, 46.  
 Small, John, 51.  
 " Rev. Robert, 50, 51, 74, 77.  
 Smith, William, 168.  
 Somerville, Wm., 186.  
 Song, objectionable, 1.  
 Songs, Scriptural or Spiritual—  
 Appended to Psalm-Books, 1.  
 Not provided for, 2.  
 Zachary Boyd's, 2, 3, 12.  
 David Leitch's, 2, 3.  
 Robert Lowrie's, 2, 3.  
 Patrick Simson's, 4-10, 26, 46.  
 John Forbes's, 6, 25, 26.  
 Andrew Wardroper's, 6.  
 Ralph Erskine's, 17-25.  
 John Mason's, 42, 155.  
 Contemporary with Paraphrases, 21.  
 South Leith, Extracts from Records of, 40.  
 "Spectator," 31, 162, 163, 164, 187.  
 Spence or Spens, Harry, 168, 171.  
 Spiritual Songs. See *Songs*.  
 Stennett, Samuel, 186.  
 Steuart, James, 28, 29.  
 Stevenson, Alexander, 168.  
 Stirline, John, 6.  
 Stoddart, Alexander, 168.  
 " Provost James, 171.  
 Supplement to New Version of Psalms, 46, 110.  
 Synod of Angus, 13, 167.  
 " " Glasgow and Ayr, 15, 171.  
 " Associate or Burgher, 17, 18, 19.  
 Synods to nominate Revisers of Scripture Songs, 9.  
 TATE, Nahum, 46, 110.  
 Taylor, Mr. W. L., 9.  
 Telfar, David, 18.  
 Thomson, Robert, 168.  
 Translations and Paraphrases. See *Paraphrases*.  
 Tullideph, Principal Thomas, 168, 169, 184.  
 Tunes, scarcity of Short Metre, 79.  
 Turnbull, Thomas, 167.  
 Turriff, Minutes of Presbytery of, 185.  
 UNITED Presbyterian Hymn Book, 28.  
 WALKER, Robert, 171, 177.  
 " jun., 173.  
 Wardie, Mr., 173.  
 Wardroper, Andrew, 6, 7.  
 Watt, Alexander, 173.  
 Watts, Isaac, 21, 37, 46, 53, 62, 66, 69, 70, 72, 77, 78, 80,  
 84, 86, 88, 92, 100, 106, 116, 118, 124, 130, 132,  
 136, 138, 140, 142, 150, 152, 154, 156, 158, 160,  
 165, 186.  
 Webster, Alexander, 167, 171.  
 Wedderburns, The, 1.  
 "Wellcome Fortune," objectionable Song, 1.  
 Wells Street Session, Overture to Assoc. Syn., 18, 19.  
 Widrow, Alex., 6.  
 Willison, John, Hymns by, 29.  
 Wilson, Mr., 6.  
 " Bailie, 167.  
 Wishart, George, 167.  
 " Principal, 167, 177.  
 Wodrow (Historian), 4.









